THE Universalist Leader

Boston October 6, 1923 Chicago

A Prayer in Time of Temptation

O GOD, our Rock and our Strength, our Refuge in every time of trouble, where can we turn in our weakness and our desperation but to Thee? For we are weak and soon undone when temptation overtakes us. In bright, brave hours we feel there is nothing to fear, and we are confident that we shall play the man. And then we find ourselves faced with some crisis of decision, and all our nature seems to urge us to choose the course which we know to be wrong. We resolve to make a stand and die rather than yield, and nothing more is needed to turn us to headlong flight save the questioning surprise of a friend, or the mocking laughter of an enemy. Sometimes our flesh conspires against the convictions of our souls, and in a moment we are down and overpowered. Our very minds league themselves against us, and fill us with imaginations which we loathe, but which something within us seems secretly to love. We do not know how to fight these things, and we often make no attempt to fight them. O God of purity and might, despise us not, but come to our aid. Send Thy holy angels, to fight against the fiends that swarm around us; let Thy Holy Spirit illumine our minds so that there may be no darkness where unknown foes may hide; may the thought of Jesus nerve us to stand firm, and when we breathe his Name may grace be present to help us.

We would put on the whole armor of God; in peace we would prepare for war; we would fight our foes and lay them low in the strength which we know Thou canst give us; we would search our hearts and expel every traitorous thought. We long to be true, consistent, valiant, impregnable, victorious. Therefore we turn to Thee. Strengthen us with might in the inner man; help us by Thy grace, and at last give us the victory over all temptation. Amen.

W. E. Orchard.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editors

Frederick A. Bisbee, D. D.
John van Schaick, Jr.

Office Staff

F. I. Adams
D. Hall.
L. W. MacDonald.

Contributing Staff

Eleanor Bisbee, Kenyon L. Butterfield, A. Gertrude Earle, Daniel Evans, Roger S. Galer, Frank Oliver Hall, Edwin Markham, Fred A. Moore, Harold H. Niles, John E. Price, Willard C. Selleck, Edwin C. Sweetser, Joseph M. Tilden, Lyman Ward, Stephen S. Wise, Frank D. Adams, Kirby Page, George F. Milton, Jr., Joseph Fort Newton.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reputable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own.
—From an Editorial in the Leader.

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

HAROLD MARSHALL, MANAGER
176 NEWBURY STREET, BOSTON
DORCHESTER AVE. AND 60th ST., CHICAGO

Who's Who in this Issue

Dr. Jabez Thomas Sunderland, pastor of the Unitarian church in Poughkeepsie, New York, went to India in 1895 on a commission from the British Unitarian Association to study and report upon the educational, social and religious conditions of the Indian people. He was Billings lecturer of the American Unitarian Association to Japan, China, Ceylon and India in 1913-1914, president of All-India Theistic Conference 1913-1914, president of the India Home Rule League of America and editor of *Young India* 1919-1920.

Dr. Frank Durward Adams, until recently pastor of the Universalist church in Elgin, Ill., has now gone to Detroit to become pastor of our church there. He was an officer in the United States Army during the war.

Rev. Harry Adams Hersey is pastor of the Universalist church in Muncie, Indiana. He is superintendent of the Temperance Department of the General Sunday School Association.

Rev. Ernest M. W. Smith is pastor of the Universalist church in Rochester, Minn.

* *

The single great lesson to be derived from this unprecedented visitation is that nature at its worst has proved itself less an enemy to man than man himself. Japan assumes the task of counting its almost incalculable dead. Still when the toll is complete probably it will be found the dead number fewer than one-fourth of those whose lives were sacrificed in the hideous folly of the World War. The debt which suddenly burdens Japan is almost nothing beside the appalling war liabilities which will oppress the world long after this generation is gone. . . . Man . . . has proved himself incapable of harnessing forces of his own making, the cost of which in lives and property and retarded progress immeasurably transcends that of the deadliest caprice of nature. (*Detroit News.*)

* *

While opinion differs as to the need and value of Dr. Goodspeed's translation of the New Testament into modern American, we believe that all will join us in the fervent hope that neither George Ade nor Ring Lardner will invade this field. There might be such a thing as putting the Bible too literally into everyday speech. (*Congregationalist.*)

* *

Wherever sin may come from, the punishment of it is swift and terrible, and not even John Calvin knew it as well as we know it. But we are not so much *against* sin as we are *for* righteousness. Primarily, we overcome evil with good. (*Christian Register.*)

DENOMINATIONAL DIRECTORY

The General Convention

President—Mr. R. S. Galer, Mt. Pleasant, Iowa.
Chairman of Executive Committee—Rev. Lee S. McCollester, D. D., Tufts College, Mass.
Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.
Treasurer—Mr. J. B. Horton, 6 Park Square, Boston.
Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 321 Pleasant St., Arlington, Mass.

Women's National Missionary Association

President—Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, O.

Board of Foreign Missions

Chairman—Rev. Fred C. Leining, 38 Adelaide Ave., Providence, R. I.
Secretary—Rev. Roger F. Etz., 176 Newbury St., Boston.

Universalist Comrades

President—Ralph W. E. Hunt, 25 Forest Avenue, Portland, Me.
Secretary—Fred C. Carr, 559 Cranston St., Providence, R. I.

General Sunday School Association

President—Rev. George E. Huntley, D. D., 176 Newbury St., Boston.

Japan Mission Council

Chairman—Rev. Samuel Gilbert Ayres, D. D., Shichome, Iidamachi, Kojimachi, Tokyo, Japan.

Young People's Christian Union

President—Ellsworth C. Reamon, Minneapolis, Minn.
Director of Young People's Work—Rev. Stanley Manning, 176 Newbury St., Boston.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D. D., 176 Newbury St., Boston.
Western Superintendent—Rev. L. R. Robinson, 6010 Dorchester Ave., Chicago, Ill.
Southern Superintendent—Rev. Francis Britton Bishop, 1118 S. Court St., Montgomery, Ala.
Southwest Superintendent—Rev. James Houghton, Junction City, Kan.
California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.
Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven.
Georgia—Rev. A. G. Strain, 332 Simpson St., Atlanta.
Iowa—Rev. O. G. Colegrove, Mitchellville.
Kentucky—
Maine—Rev. Milo G. Folsom, 43 Lincoln Ave., Gardiner. (Acting.)
Massachusetts—Rev. Leroy W. Coons, D. D., 176 Newbury St., Boston.
New Hampshire—Rev. George F. Fortier, Morrisville, Vt. (Acting.)
New Jersey—Rev. H. R. Rose, D. D., 815 S. Eleventh St., Newark.
New York—Rev. G. D. Walker, D. D., Carthage.
Ohio—Rev. I. V. Lobdell, 256 Orchard Lane, Columbus.
Rhode Island—Rev. R. R. Hadley, 145 Chester Ave., Providence.
Texas—Rev. R. L. Brooks, Elgin.
Vermont and Quebec—Rev. George F. Fortier, Morrisville, Vt.
Maritime Provinces—Rev. Oluf Tandberg, Halifax, N. S.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to t[illegible]

THE Universalist Leader

Two Dollars a Year | 105th Year | New Series | Vol. XXVI | No. 40

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

THE BOARD PROGRAM

FROM all sides there has come the demand: "Let the Board speak." "Give us leadership." "Make it clear cut and definite and let us decide."

Well, the Board has spoken. In this issue there appears an account, inadequate and incomplete, but an outline account of what our Board has done.

The Providence Convention has its work laid out. It is to approve or reject a series of recommendations as interesting and important as any ever laid before a religious convention.

True to the highest traditions of Christian history, the Board voted to slow up temporarily on the Washington church to engage in relief and reconstruction in stricken Japan. Then the Washington project itself is brought down to manageable proportions, a thing which will disarm opposition and arouse renewed enthusiasm for the Memorial Church.

Dealing with finances as a whole the Board honored the denomination by stating that the quotas imposed upon parishes in the past have been petty in size and that there is one sound Christian rule: "Raise as much for projects outside the parish as for projects at home." This will jar and disturb a few people, but it will appeal to the vast majority of Universalists. If carried out it will greatly increase denominational resources and make possible in time important general projects like ministerial pensions.

Questions of reorganization make more trouble than anything else because they are construed to be aimed at this particular official or that. There is no question but that our denominational machinery can be strengthened, duplicating agencies abolished, work consolidated, economies effected and greater work done. If the Convention will approach this delicate and difficult subject in the unselfish spirit of the General Superintendent and the Board members, it can be successfully worked out.

"We have had too many heads and not enough head," may not be literally true of our denomination, but there is truth in it.

Probably no more clear, clean cut, concise statement of our Universalist faith has been made than in the pronouncements of this Board of Trustees upon "Universalism a unique theology and philosophy of life," "Christian Unity," and "Applied Christianity." "The Fatherhood of God implies that this life is to be good for all," "Co-operative brotherhood must succeed competitive selfishness," are great utterances.

The various specific social service and public service recommendations speak for themselves. We ask our people to read, reread, think about, pray over and prepare to act upon these recommendations of the Board of Trustees.

* *

THE DEVIL AND THE JAPANESE EARTHQUAKE

THE terrible calamity that has overtaken Japan has moved the hearts of all sorts of persons in all parts of the world. We are accustomed to say that the world is one in trade, in health, in culture, but it is one also in sympathy. When a great disaster comes upon any people all peoples feel it. It calls forth the best in most men. Naturally those who have loved ones and friends in the vicinity of the earthquake region are deeply concerned about their safety. These friends and loved ones may be out of sight, but they are not out of mind: they may be far away, but they are also very near to our hearts. And we are almost as much concerned about the Japanese, though they differ from us in race, culture and religion, and we have not seen them, but since they are members of our common humanity we sympathize with them and count it a high privilege to be able to help them. The response of our country to the need of Japan is an expression of the nobler and truer life of our nation, and an exhibition of our humane internationalism. One touch of nature has made us kin with the Japanese.

It is quite natural that, after this expression of sympathy and help, men should ask questions about the significance of the earthquake, seek some explanation for it, and derive a lesson therefrom. Dr. Massee of the Tremont Temple in Boston, the leader of the Baptist Fundamentalists, rose to the occasion and gave an explanation which has attracted some attention. He scorns the scientific and philosophical explanations, and has recourse to a diabolical one. The devil did it. He took advantage of the opportunity offered by the wickedness of the Japanese, which disturbed the equilibrium of natural forces, to slip in at the psychological moment and to use these natural forces to play havoc with the miserable sinners. It was a slick job, a clever turn by the devil, and he would have involved China too had not God

come down and stepped in, just in time to interfere with the designs and deeds of his satanic majesty. And as far as Dr. Massee knows to the contrary an earthquake may happen in Boston in the same way and for the same reason, any day or night in the immediate future.

The devil is a very present help to some clerical minds in their trouble. He comes to their relief in their search for explanations of all physical and moral evils. He is the scapegoat for all bad things by whomsoever done. Doubtless the devil has enough burdens to bear without carrying the burdens of others. There are times when we are inclined to sympathize with him and think grave injustice is done him! It is strange that in our day such mythology should rule the minds of men, that demonology should take the place of science and philosophy, that the devil should be so vivid and real to such persons, that they should leap to such an explanation for disasters and that they should forget the emphatic words of the Master to the stupid question of his disciples, "Who did sin, this man or his parents that he should be born blind? Neither did this man sin nor his parents." Sin was not the cause nor the explanation of his calamity, nor of the Japanese earthquake.

We must go to the scientist for an explanation of the earthquake. He finds the explanation in the natural conditions of earth and sea, in the strain and stress of natural forces, in the fault in the earth's strata, in nature's way of readjustment. The earthquake is the last term of a series of physical conditions. It follows naturally from the causal nexus of the world. It is explicable in terms of natural processes.

If and when men build their houses and set up their business and do the work of civilization in places subject to such occurrences, then they take the risk and must pay the price, and lea n their lesson. "Dangerous passage" might well be placed in that region of the earth, and in other places. There is no diabolical agency at work there, nor a revengeful God getting even with "wicked heathen," only the natura forces of the earth, which are acting according to law. These forces, however they work, require our obedience. Safety lies that way. All risks are taken at one's own cost. Men, however, love to live dangerously, and so the Japanese are already beginning to rebuild. They will try to rebuild securely, and hope to live safely and trust that another such earthquake will not happen. They will forget the earthquake and the fire and the tidal wave, but they will never forget the kindness of the American people and other nations.

* *

AGAIN LOOKING TO PROVIDENCE

A CORRESPONDENT sends us a clipping from an editorial in the *Christian Century*, which describes the Disciples convention at Colorado Springs as "commonplace," "routine," "uninspiring" and "discouraging," and then asks if Providence is to be like it, "with no juice, pep or punch?"

That depends on our correspondent and on all the rest of us.

If only the mediocre go, it will be a mediocre gathering. If only those who utter platitudes engage in the debates, the debates will be "platitudinous." If nobody prays for the Convention and the delegates except in a perfunctory and routine way, there will be no descent of the Holy Ghost upon it.

If the people who really care can go and do go, if they put their best thought upon the difficult problems, if they dismiss worry after they have done their best, if they are unafraid of some one else getting the credit, if they exhibit Christian courtesy and tolerance and if at morning and at evening and at noonday they pray to the Lord, confident that He will hear their voice, we shall have a good convention.

* *

NOT GOD'S WILL

IT was not God's will that Harding died when he did," said Dr. Abernethy—pastor of Calvary Baptist Church, Washington, and pastor of President Harding—upon his return from Europe. He was speaking to a church crowded to the doors with some of the most distinguished people of the Capital City, including President and Mrs. Coolidge.

Because of Dr. Abernethy's absence at the World Convention of Baptists in Sweden, the memorial services had been postponed.

This was his opportunity. And he made a declaration which, although a commonplace in Universalist thinking, and probably a fundamental to President Coolidge, startled hundreds in the vast audience gathered to do honor to the late President.

To be sure it is not God's will that any of us should die before old age. And it is His will that we should "prolong the appointed time." Poverty is not His will, nor disease, nor war, nor catastrophe through fire, flood or earthquake.

It is His will that we should be free. It is His will that we should work out our own salvation. It is His will that we should overcome poverty, abolish war and disease, control catastrophe and become physical, mental and moral giants in the process.

Verily the Lord our God is a God of gods, a Lord of lords, and a great God.

* *

CHURCHES AND DISASTERS

WE have received the following letter from one of our ministers, which we are glad to answer as clearly as we can:

> Two friendly questions. (1) Does not the *Leader* give divided counsel on the matter of our giving for Japanese relief, the Mission Board calling for direct contributions and the Editor saying that the Red Cross should be the single agency? (2) Is it not a first principle in organized charity that the dependent's own folks should be led to do their whole duty in giving relief wherever that is possible? It is my conviction that for the mass of the American people the Red Cross is the one agency through which they should give in this emergency, and that all of us should feel satisfaction in being members of it and thus having made our contribution to its reserve funds. But for us who are linked up in the Church that has its own folks, both American and Japanese, over there, we have a direct obligation to fulfil. In this church we have worked on that basis and the result secured has been quite satisfying. In addition to gifts for our own people, we have also encouraged giving to the Red Cross, but I presume that only a few have given to both. Since our whole missionary enterprise is based on the idealism of inter-

national brotherhood, it is helpful to realize that in this great catastrophe the personal equation between our folks on both sides may be greatly intensified by this intimate giving and receiving. Is that not worth while?

There is no reason whatever why churches may not issue appeals at this juncture for money to help rebuild churches and missionary buildings destroyed by earthquake, fire and tidal wave in Japan and to put their missionaries on their feet. There is every reason why they should. The need is almost limitless and wise help in every direction counts.

There is no reason why churches should not issue appeals for general relief funds and send on their contributions to the central relief agency, the Red Cross. To do so is a part of the service which the spirit of Christ calls on us to render.

These things as churches we must avoid: We must not set up independent machinery for the distribution of general relief. This is the old discredited method which leads to waste, duplication and pauperization, as vicious for nations as for individuals. For general relief, there may be an infinite number of soliciting agencies. There must be a centralized distributing agency.

The second thing we must not do as churches is to let any doubt exist as to what the money we ask for is to be used for. We must not ask for one thing and use another. We must not raise a Japanese Universalist Relief Fund and dip into it for money to send to the Red Cross and money to send to our missionaries. To be honest, we must be specific.

Thirdly, we must not let denominational rebuilding get in the way of feeding, clothing and nursing the sufferers. We must put first things first. Churches are useful but there are times when shacks are more useful and more Christian.

Fourth: We must not fail to care for our own missionary family. People who bear their own burdens by just that much keep additional burdens from coming down on the community as a whole. But anything done in a general way for our church members must be done with full knowledge of what other community agencies are doing.

The editorial to which our correspondent refers was not inspired by failure of Universalist churches to do their duty at this juncture and to do it with science as well as sympathy, with brains as well as heart.

We have full confidence in our people.

We are grateful, however, to our correspondent for calling attention to this matter.

* *

SOUTH SEA ISLAND PHILOSOPHY

VARIOUS writers on the South Sea Islands directly and indirectly are asserting that theirs is the life, and that Europe and America are missing it. There can be no doubt of the spell that such life casts over artistic, romantic, independent, liberty-loving Caucasians.

W. Somerset Maugham, author of "Rain," powerfully depicts this influence in "The Trembling of a Leaf," "The Moon and Sixpence," and other books.

"Cocoanut trees tumbling down steeply to the lagoon," "the lagoon in the evening light with the color tender and varied of a dove's breast," "on the creek at a little distance the clustered huts of a native village," "toward the reef a canoe sharply silhouetted, in which were a couple of natives fishing," "beyond the vast calmness of the Pacific," "still further, twenty miles away, airy and unsubstantial like the fabric of a poet's fancy, the unimaginable beauty of an island."

In the islands, one is surrounded by happy, smiling faces. There is leisure, time to read, to think, time for beauty, truth, and goodness. Where, according to our standards, there is the subtle poison of idleness, according to theirs there is time to save one's soul. There are those who go to the islands full of energy. They want to introduce modern machinery, put up factories, enlarge harbors, establish great steamship lines, organize syndicates, build great tourist hotels and make millions.

Then all at once something changes them. They come to think of all these things as terrible dangers which under no circumstances would they introduce into their paradise. They look back on New York and Chicago with horror—"cities, dark, grey, all stone," "like a prison," "life a ceaseless turmoil."

They ask themselves as Edward does in "The Fall of Edward Barnard," "Is that what we come into the world for, to hurry to an office, work hour after hour till night, hurry home and go to the theater? I tell you when I think of the life I led in the old days, I am filled with horror. I tremble with fear when I think of the danger I have escaped."

What is the truth of the matter? Is the air of the islands poisoned or pure? Is the life a delusion or an ideal?

It is hardly necessary to point out to any readers of this journal, the advantages of life in Europe and in the United States. We are steeped in talk on this subject from our first conscious moments. Nor are we disposed to urge emigrating to Tahiti or other idyllic islands and casting off our clothing for *pareos* and wreaths of roses.

We do, however, urge the reading with proper discrimination of stories like those just mentioned, preliminary to the beginning of another reform in our reform beset land. This reform at first glance seems the most hopeless to which any crusader can dedicate his life; it is nothing less than the introduction of leisure into American life.

Already, however, there are voices crying in the wilderness. There are Audubon Societies, Appalachian and White Mountain Clubs, Wild Flower Preservation Societies with their walks, Labor Unions insisting on shorter hours, Back to Nature movements, a thousand and one varieties of Psychology, and good old Carl Hilty with his essay on "The Art of Having Time." It is a long hard path we have to follow before we can stop apologizing for a walk in the country or stop boasting of putting in eighteen hours a day.

But there remains the unchanging ideal of Jesus, who told us to be not over anxious for the morrow, who pointed to the birds and lilies as ideals in one respect at least, who told us to go away and shut the door and pray to the Father in secret, and who himself set the example of going off into the wild open spaces "to rest awhile."

Aggressive Board Leadership

THE Board of Trustees of the Universalist General Convention, which has been busy throughout the summer getting ready for the Providence Convention, has released for publication announcements of interest to the entire denomination.

At a meeting held in Boston on Sept. 25 the Board made the following important decisions:

First, to push the building of the Perin-Cate Home in Japan at once. The great catastrophe, in the opinion of the Board, has changed the situation and shown a new path of Christian duty. What was a small part of the Washington Church project is taken out and set in the forefront to be pushed ahead of everything else. With a city in ruins, hundreds of thousands dead, countless students absolutely destitute, this building, designed to house them and help them to enjoy reasonable comfort, assumes primary importance.

Without committing themselves as to details of other construction work in Japan, the Board went on record as in favor of putting Japan work of all kinds needed before anything else.

Second, to stand back of the Washington Church project and to see the Memorial Church built, but to limit the size of the project and to delay starting the work. Three hundred thousand dollars, in the opinion of the Board, is enough to build an adequate and worthy memorial. The campaign for funds will go on, money will be set aside as it comes in, but Japan is to have the right of way.

Third: The Board dealt with the organization of the denomination without regard to personalities and in the spirit of efficiency experts. In the report following general principles of organization are laid down.

To the Board it was obvious that too much had been loaded on the shoulders of the General Superintendent. It was decided to separate sharply the work of the Superintendency from that of the Secretary, and to establish a third department to be called Educational, all three to be directly under the Board of Trustees. It is proposed to draw together under one or the other of these three departments all denominational activities receiving General Convention funds, and to head each department with a competent executive responsible to the Board of Trustees.

The Board itself is to be larger and more representative if the recommendations are followed, but is to meet only once a year to lay down policies. It is to function at other times through an executive committee of five.

As the General Secretary said at the meeting: "The work of various departments of the Church has grown in complexity through the years without any supervision or planning. In order to meet the demands of the new day and prevent overlapping, a new alignment of work is necessary. The General Convention is the inclusive Church body which should be responsible for the adoption of policies for the whole Church, and under which the various organizations should function in their particular fields."

Fourth: Dealing with finances the Board took a step that far-sighted, loyal Universalists have been waiting years for some Board to take.

It recognized the stupidity of apportioning quotas on the basis of a paltry 2 per cent of parish incomes, while other denominations get 100 per cent for general work.

It assumed that our people are as public spirited and generous as any other body of Christians, and decided to recommend that parishes be asked to raise for others as much as they raise for themselves.

As a spokesman for the Board put it: "The free funds of the Drive will be exhausted in another year, and in order to continue activities developed from the Drive the Board advises instead of another Drive the initiation of the simultaneous canvass throughout the denomination, and further advises that all Universalists be asked to give towards general denominational, educational, missionary and benevolent objects a sum equal to what they give for the expenses of their local church. It is believed that this will result in an increase of church activities and finances."

The Board likewise urged that special attention be paid to educating our people to making bequests to denominational funds, educational projects and to Japan.

Fifth: Agreement likewise was reached upon the difficult matter of a statement of our Universalist belief as basic in any program. No more modern statement of Universalist faith and practise has been formulated.

The statement is as follows:

I. Universalism is a unique theology and philosophy of life.

Universalism grew out of our fathers' faith in the goodness of God to all His children, set over against the belief that He would torture some of them eternally. At first it emphasized its rediscovery of Jesus' teaching of the fatherhood of God in terms of a future life. It still insists on that but affirms no less that God means this life to be good for all and that our duty and our destiny are involved in the kingdom of God on earth.

II. Christian Unity.

Our faith in universal brotherhood commits us to unity with all holding a similar faith. We should, therefore, seek closer relations with all other like-minded liberals, recognizing that our bond of unity is a community of ideals and purposes rather than uniformity of belief, and that in the future acceptance of spiritual fellowship rather than theological agreement will be the basis of co-operative Christian effort.

III. Applied Christianity.

Universalism insists on the unity of humanity. It accepts as a statement of fact that God has made of one blood all the peoples of the earth. Therefore, it affirms that universal brotherhood is the enduring basis of social organization. This implies a reorganization of society in which co-operative brotherhood must succeed competitive selfishness, and that through such a change individuals and communities, industries and churches and nations, can move toward the great goal of a Christian social order.

This may take its place in our history side by side with the Winchester Profession and the Boston Declaration.

Sixth: Basing their action not only on their own deliberations, but also upon suggestions of interested laymen and ministers in response to a recent questionnaire, the Board agreed upon certain specific things to recommend for our Providence platform, the details to be worked out in conference with all the auxiliary organizations. Among these are:

The place of the Universalist Church in:

1. The Religious World. (*a*) Reaffirm as fundamental to our Church and as the best expression of a faith for the world the Five Principles of Faith with the "liberty clause" attached. (*b*) Liberalism and Orthodoxy are different ways of looking at life. We as Liberals, looking forward, not back, must go as we look. (*c*) In the present crisis we must take a position of commanding leadership in uniting Liberals of all Churches for the challenging task before them.

2. Industrial and Social Life. (*a*) Reaffirm the social service programs as adopted at the Worcester and Detroit Conventions. (*b*) Specifically proclaim that the application of the Golden Rule is the only solvent of industrial and social problems.

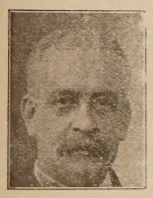
3. National Life. (*a*) A Home Missions and evangelistic campaign.

4. International Relations. (*a*) Reaffirm the position of the Church in the interest of universal peace among nations, and its conviction that the only way to establish that peace is by the spread of Christian Brotherhood. (*b*) Affirm its sympathy with liberal religious leaders in all lands and urge an exchange of religious workers between liberals of all nations. (*c*) The Universalist Church is by nature a missionary institution, and its function is to spread the philosophy of the Fatherhood and Brotherhood rather than to attempt sectarian objects.

5. Our Own Church. (*a*) Ministers' pensions plan in accordance with the vote of the Detroit Convention. (*b*) A greater emphasis on Religious Education as the supreme task of the Church. (*c*) The enlarging of the Social Service Department with a Director to aid our churches in rendering greater service in their respective communities. (*d*) Increased work for laymen.

6. Special Enterprises. (*a*) Continuation of the financial campaign for the National Memorial Church and the Perin-Cate House, with special emphasis on the latter. (*b*) A rebuilding program for our Japan Mission as a result of the disaster which has created a need for emergency action.

Front Porch Studies



SOME queer people come up on my front porch, which is open on three sides. I have reached the point where I no longer expect to be surprised either by the messenger or the message, but lo, a real surprise awaited me this morning as I sank luxuriously in my big rocker, for coming up the steps was the most startling and, in a way, amusing figure I have ever beheld.

Primarily there was a man, but superficially there was such a bundle of old clothes as could be found nowhere outside of an overstocked second-hand store in old Baxter Street. He had on several hats of different sizes. In the matter of coats and trousers he took me back to Holland, where even little children wear from six to a dozen outfits at one time. He was accoutered with many shoes of many kinds, from red Turkish slippers to a pair of skis.

He bowed to me politely and then fell into my other chair with a tired sigh. I extended to him a cordial welcome, as I do to everybody, and said heartily: "Well, my friend, you are a whole blooming circus all right, and I am glad to have you perform on my porch, but for the sake of the neighbors won't you kindly introduce yourself before some one rings up the police patrol?"

He laughed good-naturedly and replied: "You know me all right, and have known me for several years. I am 'Mr. Program' of the Universalist Church, and am on my way to the Providence Convention. I have been reading in the *Leader* the opinions of many men and ministers as to just how a program of the Universalist Church ought to look, and it occurred to me I would make up and show you how the program is going to look going into the Convention, and perhaps you with your vivid imagination can visualize how he will look coming out! Here I am with all the hats I could pick off the heads of other churches and organizations, and none of them seem to fit my head very well. My clothes were cut for much larger men, but they seem to cover me up to the point of disguise, and this trying to fill other men's shoes, much less walking in them, seems almost too much of a stunt for me, so I just thought I would drop in and get your advice!"

"Well, my young friend," I answered, "you have come to the right place. I am strong on advice, as that is about all I have to give now, having spent my substance in riotous living in the mission field and the hospital! I shall not go to Providence and so I welcome you as my alternate with all the privileges of the floor, but no vote! I want to say that I hold in great admiration many of the hats and garments and shoes you are sporting. I should say they are high-class goods, and upon the people for whom they were made and whom they fit they would make a pleasing sartorial display and command attention, but as they are piled on you, you are almost a three ring circus! However, you are going to the Providence Convention as my alternate and therefore I must feel free to speak to you with, it may be, painful frankness.

"I want you, as soon as you arrive at the Convention, to go at once to the check room and check every one of your garments, retaining only enough to preserve your normalcy from the rude gaze of the public, for if you were to drift into the business session of the council in that outfit, even during the sacred roll-call, I fear you would produce confusion if not conflict. Now as I can not say anything to the council myself, it will relieve my mind if I work it off on you; and it may prove salutary to the council if you should happen to rise to make a few remarks.

"It is a most patent fact that the Universalist

Church needs a program. As a working body it is not imperfectly represented by you and your present giddy and varied costume. We lack a church consciousness. We have dozens of organizations, each one working for itself and more or less jealous of the others, so the first number on our program must provide for co-ordination of our interests and forces. We want universal recognition of the fact that the Universalist Church is big enough to hold us all without friction, all who in the spirit of our faith are seeking to serve in their own way. But our trouble has been that when one of the little fellows gets hold of a big idea he immediately thinks he must appropriate a church as his working plant and then get busy scrapping all the rest of the denomination, and those who do not join in the destructive campaign are "reactionaries." Now we do want a program broad enough to include all these good things which are the logical sequence of our faith, but the time has not come when we can wisely violate the time-honored and homely tenet that the tail can not wag the dog!

"We must have in our program adequate provision for pure democracy. There is no place for dictatorship or machine rule, and here is a curious thing: Those who are loudest in their demand for democracy and co-operation are the chief offenders in violating these divine methods through which alone we may make progress. For instance, one of our big men carried on a life-long campaign for co-operation and yet he would never co-operate with any one in the Church. He received his education and his working plant and many honors from the Church, but in no way would he co-operate with the Church, having nothing but bitter criticism for it.

"In democracy we adopted by unanimous, enthusiastic vote a purpose to do a big thing in building the Memorial Church in Washington and the boys' home in Japan. It was fully discussed and we went into the enterprise with our eyes open, and then after the campaign was well started a few malcontents, most of whom, while getting their living from the Church, never paid any taxes, nor gave anything to the Church, began shrieking in the name of democracy against any such program; and got themselves off in a corner from which it was safe to sling mud, because, as they said, the 'people' were being wronged by a 'ring.'

"Now, my friend, we want to fight for a program which will give us pure democracy, but let us consider who constitutes democracy; who are the people? The four hundred voters and tax-payers, or the half dozen fault-finders off in their corner? By all means, let us play the game, but let us play fair. The majority have some rights the minority must respect, and the chances are that some members of the majority really know almost as much as some members of the minority. This great building enterprise is worthy, and will do more in the end in providing poor suffering children with roller-skates than if we took an immediate and generous collection. A Church lives in generations, not years, if it is worthy to live at all.

"Times have changed since this vote was taken, but had we been inspired by a real democracy we should have all gone into this with heart and soul and today it would be done and out of the way, and we would be ready to take up the new thing. It would not be inapropos if I were to have you taken to the platform in your variegated uniform and presented as our leader moving in 57 different directions and to a hundred different goals. Your hats and garments and shoes fitted those for whom they were made, but they don't fit us, and so make us ridiculous.

"There are a great many good things to do and we can not do them all at once, each one takes time and money and sacrifice. But here is where the spirit of real success lies, in the spirit of co-operation and democracy. If our particular hobby does not lead all the rest, let us go in with all our heart for the ones that do, and our turn will come next.

"We do want *leaders*, and the reason that we have not successful leaders is because we, the ministers and people, will not follow. Here is a primary fault and we may as well face it now. We have a big idea and immediately elect some one to go ahead and carry it into effect while we sit back on our haunches and wonder why he does not do it! This great Memorial Church proposition is a case in point. We voted it and then elected a man to do it. Then we went to sleep while he nearly killed himself trying to rouse us from our inertia. And now some are waking to the idea that they must pay the bill, and immediately they begin to question the wisdom of the whole scheme!

"We want now a social service leader. We shall elect one and give him a roll-top desk, and then we shall go to sleep again and wonder why things are not done. Let us not do too many things at once. Let us leave a few things for our young people when they come into line. In the language of the vain world, let us not expect to raise a three-year-old calf in three months.

"There are so many things we ought to do, that we must do if we are true to our faith! We must help forward the cause of universal peace. As Universalists we can not stop short of this. We must do as we have never done before for our Japan Mission; in the present emergency that will almost take precedence of everything else. We must seek with all our power, without being partisan, for a harmonious settlement between labor and capital. We must foster and encourage our educational interests. We must support our Publishing House, making it possible to improve and greatly extend the circulation of our paper and issue a new and attractive literature. We must provide for the improvement and perpetuation of the Clara Barton home. We must co-operate with the Churches in the spirit of Christian unity. We must strengthen our mission points and support our missionaries. We must recruit our ministry with real men and women who can be made into real Universalist ministers.

"And yet more and many are the pressing duties, sufficient for a program for ten or twenty years, always allowing for the new duties of the new year and new conditions. But right here, note this; that in order to do all or any of these things, the first demand is that we must build up and strengthen the Universalist Church as primary to all else. We must awaken the spirit of devotion and loyalty such as controlled our fathers, this not in the spirit of sec-

tarianism but of efficiency. We have a great work to do and we must equip ourselves to do it.

"In these days when there is such a loud demand for Churches to get back to the fundamentals we must recognize, and make others see, that the Universalist Church is the only Church which possesses the *Christian fundamentals which will work in all* the relations of life, individual, social, economic and international."

I found my visitor was still awake.

"You are going to the Convention as my alternate. I want you to shed all your hilarious costumes and go in as a man to help make the Universalist Church efficient by adopting a real program which will not separate us over foolish notions and details, but will be comprehensive enough to include us all, that will have a platform big enough and broad enough for us all to stand upon in the fellowship of the spirit, and on which we can work together in mutual helpfulness, each one not superseding others, but supplementing all with what we have to offer. Opportunity is ours as never before, and I look to the mobilizing at Providence of all our forces for our greatest effort.

"Take off your giddy uniform, my brother, and bear my greetings and prayers to all the brothers, which term embraces the sisters."

F. A. B.

God and the Earthquake

Harry Adams Hersey

Shall not the Judge of all the earth do right? Gen. 18 : 25.

What, shall we receive good at the hand of God, and shall we not receive evil? Job 2 : 10.

WITHIN seventeen years three great earthquakes, in Sicily, in California, and in Japan, have wrought an appalling loss in life and property and made a memorable impression upon our minds. During this same period thirteen other earthquakes, by virtue of their extent and results, have been classified as great, whilst lesser disturbances ranging from considerable disasters down to the 1,500 annual earth tremors which Japan normally experiences, have passed with scant notice, if any.

It is entirely unnecessary for me to review the heart-rending reports and descriptions which have been spread before us. But I believe it may be well to take the great disaster from the atmosphere of the newspaper into the atmosphere of the church, and to consider it not in terms of upheaval, flood and fire, with all their direful effects, but from the standpoint of God's relationship to it all; its implications as to His wisdom, His power, His love, his character. For I know that, in common with thousands of others, some of you are asking a natural and well-nigh universal question, "How can such things be under the providence of a good, wise and powerful God?"

Like its predecessors this latest disaster will produce varying results in man's opinion of God.

The atheist will say: "Here is one more convincing proof that God does not exist. Even under a God far from perfection, a God no better than a tolerably good man, no such terrible events could happen, bringing suffering and death to thousands of the virtuous and innocent, as well as to the wicked and culpable; wiping out churches and missions properties as ruthlessly as dwelling houses and stores, or even dens of vice."

The agnostic (the "don't-knower"), will say: "Although I do not know whether there is a God, such a catastrophe as this seems to indicate that He is not so powerful nor so good as believers claim Him to be."

Certain types of Christians, far more numerous than you would believe, will, while duly shocked and filled with sympathy for the sufferers, at the same time experience a strange sort of joy as they recognize in this earthquake, and its frequent predecessors, one more sign that the second coming of the Lord is at hand, an event which, they gather from reading the Scriptures, must be preceded and accompanied by widespread desolation, earthquake, fire, flood, pestilence, famine, the falling of the stars and the overturning of mountains, and then a reign of terror under a vindictive and murderous Christ who will wade knee-deep in blood, carrying destruction with his terrible sword, till only 144,000 elect persons are left alive.

To such Christians this earthquake, as a precursor of the "great consummation" which they long for so ardently, and look forward to so confidently, will in a strange and terrible way be welcome.

Still other Christian believers, strongly tinged with the theology of their ancestors, will regard the earthquake as a judgment of God upon a nation which they will still call "pagan," a judgment for unbelief, for rejecting Christ, for, in times past, persecuting missionaries.

Akin to these will be still others who regard the world as so overcome by degeneracy and wickedness that even God can not save it but must, after due warnings, seek to conceal His defeat by destroying His works.

There are other Christians, in the majority, we hope, who will not lay this disaster to God's charge or attribute it to man's wickedness, but will take the attitude of trust which Job took when he said, "Though he slay me, yet will I trust in him." These will retain an unshaken faith in the goodness of God, though at loss to account for the event in question.

In the presence of so many and such differing views, what shall be our own? In reply I give you what seem to me right and reasonable views, views which will enable us to have implicit faith in God's goodness, wisdom, power and love, and yet admit of convulsions of nature and disturbances of the elements as earthquake, floods, tidal waves and tornadoes.

First of all let us affirm confidently and believe absolutely that God did not "send" the earthquake in any ordinary sense of that word. Let us admit frankly that scores of passages in the Bible present to us the kind of God who could and would wilfully and directly destroy in a most terrifying manner thousands of persons and be as unrighteous as Abraham accused Him of being when God told him of His

intention to destroy Sodom! Not a civilized man on earth, far less a Christian, but would to-day cry out with Abraham of old: "Far be it from thee to slay the righteous with the wicked."

Remember the sufficient statement of Jesus concerning how God operates through nature, making His sun to rise and sending His rain upon the evil and the good, upon the just and the unjust, that is, there is a *physical* order as well as a *moral* order of the universe. God is wise enough not to interfere endlessly with His established order of nature, either to reward the righteous or to punish the wicked, and He is prudent enough not to essay a task which might burden even Infinite Wisdom, and tax Infinite Power, the task of deciding how much sun and rain to allot respectively to the worst good man and the best bad man. God did not promise "seedtime and harvest, cold and heat, summer and winter, and day and night" without cessation, to the "righteous," but unconditionally to all.

Still less can we conceive of God "sending" the earthquake and its attendant horrors when we remember that the Great Teacher in his hillside sermon bade us to love our enemies, bless them that curse us, do good to them that hate us, and pray for them which despitefully use us and persecute us. And he commands us to manifest these high affections and benevolences especially towards our enemies that we may be *like* our Father in Heaven.

God did not "send" the earthquake, then, as you or I would apply the torch to an offending hornets' nest, but He gave, He ordained, a physical order under which tornado, flood, tidal wave and earthquake may occur, and even be absolutely necessary.

All charges against God's wisdom and goodness and power, occasioned by catastrophe, grow out of a general but real misconception of His creative plan. The chief contribution of science to theology has been to teach us that the work of Creation was not and is not "finished." There is an unending Genesis (if we may use the word in the sense of "creation" instead of its literal translation, "beginning of things.")

Human failure to account for convulsions of nature except by attributing them to a direct and special act of God, has been due to the pre-scientific age, and to unscientific minds in later times, in which God is portrayed as making the world much as men would build a house or a city, working in orderly stages and at length completing it, and viewing it with satisfaction while resting from the labor.

Even those who hold to this view might well ask themselves how God could pronounce His work "very good" when the man and the woman, "the crown of creation," were capable of total depravity, and the whole work was of so imperfect a nature that ere long it must be wiped out with the exception of one righteous family, who must also, being "children of Adam," have shared in his total depravity.

If we happen to have that accommodating type of mind in which we maintain a theological compartment where our "beliefs" are embalmed and not subject to change, and an intellectual department, where we store things which we "know" until we know better—we must admit that knowledge frequently contradicts belief, and observation runs counter to speculation, or alleged revelation.

Certainly knowledge, based upon observation, knowledge as dependable as mathematical laws, proves that God is not through creating the world. Geologic records show that vast changes have occurred in the sizes and shapes of continents. Volcanoes once existed in Connecticut, now a "Land of Steady Habits" in nature. Seas, lakes, rivers, once existed where now are deserts, or fertile plains, or mountain ranges. From time to time great ice floes, moving across our present habitable areas, acted like a huge plane in the hands of an omnipotent carpenter. Tropical climates once prevailed over lands where now their only vestige is in the remains of tropical animals and the impress of tropical vegetation. Even in modern times islands have disappeared and others have been created.

Japan is now what Connecticut and other long-since substantial areas once were. God is still at work, a mighty Master Workman, yet not working from without, as a man works on a house, but from within, as ideas are transformed into actions and achievements.

Most of the great disasters due to this continued creative work are not due to God's improvidence, not to His lack of wisdom, power, or love, but to man's improvidence, due sometimes to ignorance, but chiefly to deliberate choice.

If I build a great power house and send forth powerful electric currents to bless mankind, to furnish light, heat and power, to charge grains of sand which, dropped from an aeroplane, may cause even the rain to fall upon the earth, or currents to serve the physician and the surgeon in preserving human life, those currents may be death-dealing and destructive and leave a trail of awful disaster, as well as life-giving and constructive. In the power house I set before you both a blessing and a curse. It all depends upon you.

Being well-disposed, and not willing that a hair of your head should be harmed, I place every possible safeguard around the power house and its avenues. I erect enclosures posted, "Danger, Keep Out!" I insulate all wires. I secure private right of way and post "No-Trespassing" signs. I warn the general public with signs, "None but employees permitted to enter," and I specially instruct the employees and furnish them with insulating devices.

After all this provision upon my part, to protect life and property, and to provide service without disaster, am I to blame if you climb into the enclosure and die? If you cut the insulation and are shocked? If through ignorance or folly you short circuit the current and destroy a house or a city, or if a heavily charged wire secured as strongly as possible falls upon a carload of Sunday school members and electrocutes them? Surely not. My neighbors will not curse me and commit suicide, but will say, "Is it possible for the power house always to produce service and never create disaster?"

God has given mankind sufficient warning. In Japan alone, through fifteen hundred earthquakes a year, He has posted the sign, "No trespassing. Country under construction. Keep out! Those occupying land do so at their own peril." Yet with all the habitable earth to dwell in, men choose to go to, or to remain in, volcanic and unstable areas. The fact

that there are insuperable difficulties, that a whole nation can not dispossess itself of its land, that the natives did not arrive through their own choice, may excuse them for remaining, and may free them from censure, but in any event the character of God is not to be impugned. Let us sin not nor charge God foolishly.

If we were capable of discovering and computing the vast human blessings that have come through the operation of the forces which have devastated Japan to-day, we should find ourselves on our knees exclaiming, "O God, how great is the sum of them! If I should count them they are more in number than the sand."

Some of the most fertile vineyards on earth are on volcanic slopes where men repeatedly replant and rebuild in spite of God's "No Trespassing" signs, and then set up an image of the virgin or the statue of a saint to protect them from the certain results of their own greed and folly.

Other fertile soils are the results of floods, and most of the habitable globe became habitable through processes which were terrible if there were any creatures there to be terrified.

If to-morrow morning we should read that an earthquake of unprecedented proportions had blasted a pathway fifty miles wide through uninhabited regions of the Rocky Mountains, and that another had converted dangerous reefs into a seawall securing a safe harbor, and all this without the loss of life or property, we should exclaim, "What a great blessing." But I doubt much if as many of us would be as ready to praise God for such earthquakes as we are to criticise Him for disasters where men have builded their houses.

God never planned a tinder-box city, such as Tokyo. God never commanded men to build towers and sky-scrapers on a trembling crust.

Surely an all-powerful God could have decided in the beginning that He would interfere with the physical order constantly, but since wisdom is also one of His attributes He certainly did decide to limit Himself in the physical realm to the end that man may place absolute dependence upon Him and formulate the great body of knowledge which is both the result and the cause of human progress in the physical world.

Pessimism, the belief in a decadent world, a wicked humanity, and an unkind or unrighteous God, or optimism, the belief in a progressive world, a good humanity and a kind and righteous God, are the main attitudes to life, and either or both will find support in a time of great disaster.

We have received good, and we can not escape receiving evil, but it is all under the providence of a good and wise and loving God, who may *seem* as wilful and harsh, at times, as we do frequently to our immature children, whose plans we frustrate, whose work we destroy, whose sentiments we outrage, but all for their good, doing apparent violence that peace and prosperity and progress may attend the child. At the latter day he will rise up and call us blessed. Would that he might now understand all that we do for his good. If we are of a stature to put away childish things, childish thoughts of God, we shall be able in the presence of disaster, while seeing as in a mirror, darkly, to wait until that which is perfect is come.

Some one has wisely pointed out that the goodness and wisdom and power of God are nowhere more displayed than in the good use He makes of bad things; the blessings He wrings from pain, and suffering, and death, from convulsions of nature and disasters in general. God shows this notably in the great uses He has made of the tragedy of the ages, the death of Jesus Christ.

Were that imaginary visitor from Mars to come upon our scene this morning, knowing nothing of recent events, he would say, "Behold how these humans love one another." We have turned our battleships into food transports, our gunboats into hospitals, our dreadnaughts into asylums, our destroyers into saviors. Wicked, baseless, slanderous charges that the people of Japan hate us and will make war upon us at the earliest favorable opportunity have retired from the pages of yellow journals, and in their place we find love, sympathy, fellow-feeling, and every possible endeavor to emphasize and strengthen the friendship which, thanks to Christian missionaries, has existed with increasing power between our two nations. I suspect that even sensitive California has changed its emphasis for the time being, from excluding the Japanese from our shores to including them in our sympathies.

Not our country alone, but all nations are stretching hands across the seas to render aid. Native princes and foreign rulers, native coolies and God's common people everywhere are doing what they can, casting into the treasury of God their mites augmented by good-will, if they can not give thousands or millions of dollars.

We are mistaken sadly when we look for the strengthening of human brotherhood through the devastation of a world war, man's inhumanity to man. But we are never mistaken when we look for permanent gains in world-brotherhood and fellowship which come through natural disasters, and band us in the unbreakable bonds of human sympathy and helpfulness.

Perhaps some man with broader mind than any of his predecessors will be able to tell us how God might have so constituted His world that the lofty sentiments and noble impulsions which make us truly human, and in any degree somewhat divine, would have been generated without the experience and spectacle of sorrow, and suffering and loss, of pain and misfortune, and, in particular, that very type of misfortune which moves us most, misfortune unmerited, disaster undeserved. Until such a superman arises to show us how God might have done far better than He has done, we will be faithful and true to our higher conceptions of God, who is not merely Creator and Ruler of the Universe, but our Father in Heaven, whose perfect plan will be His Kingdom, at last, far off, on earth, and His kingdom to-day in proportion as we feel divinely and act humanely towards all mankind, in prosperity or in adversity.

Listen, if you must to those who speak as the unthinking and foolish speak, but for ourselves let us be strong and very courageous, for underneath are the Everlasting Arms.

Cruising Around a Changing World

XXXIX Down on the Yser

John van Schaick, Jr.

DURING the war Mrs. van Schaick and I lived for some months in Rotterdam, Holland, where I was first the Assistant Representative and then Representative for Holland of the Rockefeller Foundation War Relief Commission working in co-operation with the Commission for Relief in Belgium. In this period I was thrown into close contact with thousands of Belgian refugees and made trips into Germany and into occupied Belgium.

In 1917, Mrs. van Schaick and I sailed with the original Red Cross Commission to Europe—where we stayed for two years and where eventually I became Commissioner for Belgium of the American Red Cross.

We had base headquarters at St. Adresse, just out of Le Havre, France, where the Belgian government was established on account of the occupation of the greater part of Belgium by the Germans; and forward headquarters at La Panne in "the little corner never conquered," where the King and the Queen of the Belgians lived, where the army was fighting side by side with powerful British, French and eventually American armies, and where 60,000 civilians grimly held fast to the last few miles of their country.

In both places we had spread out before us a majestic panorama of war. Especially at La Panne, only six or seven miles back of the front trenches, we saw war on sea, on land and in the air. Compared with men under an intensive bombardment, we were comparatively safe, but people were killed around us frequently, the roads we used were often shelled and we had "to run for it," aviators went over night after night, our windows were nearly all shattered, and occasionally shells went into buildings "across the way," "down the street" or "on the corner."

In those months we furnished supplies for Belgian hospitals both civil and military, did a welfare work for Belgian soldiers in the horrible mud of the Flanders winters, and assisted with money and goods many Belgian organizations which worked for the wounded, the convalescent, the refugees, the battered civilians who would not go away, and the little children. We also placed well forward supplies of food to use in the day when we should advance—a day which came at last and for which, thank God, we were ready.*

To go back therefore to the Yser country—to the little corner—was an especially impressive experience. It was to fields and roads and villages, held by Belgians, French and British during the war, in which we had lived for long and weary months, and to other fields, roads and villages, held by Germans, at which we had gazed in dread, in wonder and with yearning for other long and weary months.

On Friday and Saturday, June 8 and June 9, we made this trip. Luckily I can describe it in the words of my journal written out the night of June 9:

"To-day has been one of those where the fountains of laughter and tears have been active.

"Dr. Depage sent his motor, driven by one of the best of the war chauffeurs; we picked up the Countess Helene Goblet d'Alviella, and then started out toward 'the German front' of war time. At Ghent we took into our party Mademoiselle Anna Hulin-de-Loo, whom we used to visit before the war in Flanders and who had German officers quartered in her chateau at Loo-ten-Hulle for almost four years. We stopped also to see Vincent, our chauffeur, to whom the Red Cross gave its medal with this citation: 'Remy Vincent (Belgian), Private Soldier of the Belgian Army, Chauffeur for the American Red Cross from the fall of 1917. He was known as the most skilful and daring chauffeur of the Minister of War—a great driver, a skilful mechanic and a loyal, honest man. By his knowledge of roads and conditions at the front and his unerring judgment and great skill under shell fire, he unquestionably saved the lives of many of our personnel. By his keen intelligence and quick decision he rendered service of great value in problems of relief both civil and military. By his ability to work long periods without rest, he saved valuable time for his superior officers.'

"Vincent had married, and his home, his wife, his little boy, his expanding automobile business and all that was his delighted us above measure.

"To my companions I had to tell again the story of how we entered Ghent the morning of the armistice—ours the first car in—the Minister Vandevelde, a Dutch Senator and myself making up the party—how we had to clear away trees and fallen wires—how the whole city turned out to receive us—how we made addresses in the public square and how such emotion it is given one only once or twice in a life time to feel and experience.

"After five years I could still see the Captain of Gendarmes who threw his men about our car to keep back the crowd and who marched proudly ahead of the crawling Rolls Royce to the Governor's Palace. I could see the old Governor coming slowly down the stairs, tears streaming from his eyes, to greet us. I could hear that last volley which came into the city at eleven, the hour of the armistice, and killed an old shoemaker who had borne the four years of captivity only to die on the day of liberation and at the exact hour the war ended. It was a stirring memory. To-day we had time in Ghent for only a word with Prof. Georges Hulin-de-Loo and then we made for Bruges, where we lunched at the Panier d'Or just across the square from the famous belfry. As we broke bread we recalled other memorable days. The day we moved our Red Cross office up while the Germans were still at Ghent; the day Depage advanced his front hospital to Bruges and put it in the normal school; the day the King and Queen rode into that square at the head of their troops when stolid, impas

*This story is told in the author's "The Little Corner Never Conquered," the story of the American Red Cross Work for Belgium. The Macmillan Company, New York, 1922.

sive Flemings were stolid and impassive no more; the day earlier still, just after the liberation, when the Ministers Berryer, Helleputte and Vandevyverebrought me in with them, when we stayed for the night with the old Burgomaster, Count Visart, now dead, and had a welcome from poor and rich which brought a lump in our throat no matter which way we turned.

"On we went to the big German gun at Leugenboom between Ghistelles and Thourout, which some of our friends had never seen, and then quickly to the trenches.

"In a word, what we did was to drive up from what had been German back areas during the war to the front areas, from towns untouched to those half destroyed and then to those utterly annihilated, out to the front German trenches, past old German advance posts, to Belgian and British advance posts, and then, reversing the process, on to the allied trenches, allied forward areas, and towns annihilated, back to the villages which had escaped. We were on the Bruges Furnes road, crossing the Yser at the Schoorbake.

"There was hardly a foot of this ground which did not stir some memory. Here I had had a clear view of something behind the German lines; yonder a man had been killed; over in that sector I had seen soldiers dressed in white on a snowy morning to escape detection as they patched up an *abri;* up that trench I had taken visitors; along this other I had made a night expedition. But all was changed. The forces of reconstruction had been at work. Government agencies, individual families, and old Mother Nature herself had united to obliterate traces of the war. If a peasant had not blown up a German pill box it had been because it would cost more to blow it up than the land it stood on was worth. So the most powerful pill boxes stood, but wheat and alfalfa and beans and lush grass surrounded them.

We crossed what had been the inundated sector where the Belgians had dammed the Yser and backed it up to flood the country and hold back the Germans. I remember even the Minister of Agriculture saying, in war time, he feared it would be twenty-five or thirty years before this land could be made to yield a crop. Here it was blossoming and blooming like a rose. Nor was this all. The destroyed cities and villages were 90 per cent rebuilt, and men, women and boys were hard after the last 10 per cent. They were burrowing into pits of clay, fashioning and firing bricks, hauling them over the roads and laying the walls needed, long after usual hours of labor were over, well on into the long northern twilight.

"Nieuport, Dixmude and Ypres are examples of cities which stood on or just back of the trenches and were reduced to ugly, shapeless ruins, cellars and brick piles, chimneys and neglected yards. Nieuport, Dixmude and Ypres are up again to-day and full of activity.

"We drove to Pervyse and Ramscappelle, then on to Nieuport, where the long line of trenches which started at the Swiss boundary reached the North Sea. All around us was the reconstructed Nieuport. Even the huge locks and gates connecting the Yser and its tributaries with the ocean were back in place. I couldn't help thinking of some of the boys who had said to me, 'I'd like to live to see what kind of a world it will be after the war,' and who had not lived. They died in the faith and they without us can not be made perfect.

"Swiftly on we went, to Oost Dunkirque and St. Idesbalde, to La Panne. It was the same hospitable, warm-hearted Flemish folk who ran out to meet us, the same apartment where I had had an office and had lived, the same little hotel which had carried on through bombing and shelling—only now with glass in every window, mirrors on the walls, and carpets on the floors. But the hospital was gone, the military baths were closed, the rented cottage of the King and Queen had been handed back to the proprietor, and the American, French and British military missions were turned into boarding houses. The fisher folk were at their ancient business unmolested, and little bath houses were catering to the summer trade. Boarders were walking up and down for amusement or "constitutionals," where, under their brown helmets, the Belgian soldiers had kept watch. Only the waves rolled in from the North Sea just as they had in the days when now and then they brought a mine torn loose from its fastening or the body of a sailor sunk by a submarine.

"Everywhere old fields, old houses, old barracks were turned to new uses and old friends were at new jobs."

In Brussels the Minister Vandevyvere, now charged with reconstruction, had told me the story, shown me the maps and pictures, and prepared me for great changes, but still it was unbelievable.

"Nobody has written up what these Belgians have done in repairing, rebuilding, cultivating and obliterating the scars of war. Ypres itself deserves a volume, and some Englishman who lived there some day may write one. Dixmude deserves another. Merckem, Cleakem, Passchendaele, places literally ground to powder, are reconstructed.

"The bright light red of the new tile roofs of reconstructed villages, seen over the green fields, was the one new feature of the familiar Flemish landscape.

"To-day we left La Panne early and drove to Dixmude—then parallel with what had been the German front line to Ypres. The road took us through Houthoulst Forest, which once was a kind of Gibraltar for this part of the German defenses—a horrible welter of dead men and dead trees after the Belgians first recaptured it in September, 1918, but now harmless looking enough. Only the trees by the roadside are all young. One can not get great monarchs of the forest back in a day.

"Nor had my dear friend Jean Maes, the lawyer, rebuilt his beautiful chateau in Houthoulst forest which he had described to me when he and his charming family were living in a little Flemish village five miles from the trenches, doing important war work for the government. Flanders is rebuilt—a monument to the skill and energy of both government and people —but some things can never be rebuilt. And some dear familiar figures will never move along the old paths again.

"I wish that one of these sectors could have been kept as it was so that historians of the future could study it, and so that all who want war could visit it. And yet probably that is a vain wish, for nature

would not have let it stay the way it was. One would have had to shell it every year 'to keep it as it was.'

"In Ypres we saw the brave Abbe Delaere, now Dean of the Cathedral, which is not yet rebuilt. After what we saw of Delaere in war time some of us would help him, if we could, rebuild anything he set his heart on, whether he called himself a Mohammedan or a Christian—a Catholic or a Unitarian.

"Near by in the little village of Hooglede, which the Germans held throughout the war, we found our old friend Pere Pluvier installed as village priest. We know that this village will have a true pastor, self-sacrificing, hard-working, and with the love of God and of man in his heart, for he showed those qualities in incessant labors during the war. On his table were pictures of a Quaker, William Mordey of the Friends Ambulance Unit, and of a Universalist, but neither seemed to have done any harm to this devout Catholic priest.

So with meetings and partings, breaking bread with Catholics and Socialists, calling up memories of the living and the dead, we have made our way through these two days, down to the Yser and back to Brussels to-night.

"The stability, the resourcefulness, the energy, the indomitable courage and determination of the Belgians showed themselves on every side.

"If the bankers of the world could see Belgium as we saw it the franc would soon go to par."

We left Brussels June 11 in Dr. Depage's car, drove to Antwerp, took the Harwich boat, were in London on the 12th and sailed from Southampton on the Empress of France, June 13, landing at Quebec June 20.

It was a happy trip home, for Dr. and Mrs. Rufus Jones of Haverford College, Henry Barrett Learned of Yale, Stanford and Washington, Miss Grosvenor and Miss McGrath of Washington and Miss Royer of Chicago made up a delightful table in the dining-room and other old friends of the cruise were on board. Officers, stewards and stewardesses seemed glad to see us.

Anxiety for things at home had been lifted by not getting cables before we sailed, wireless on the way, or letters or telegrams at Quebec. We little knew that cables had failed to reach us and that the brave old fighter died the morning and at the very hour we had sat looking out at sea in La Panne toward the home three thousand miles away.

So we laughed and joked and visited and rested through this last lap of the world cruise in sunshine, in fog, through the bitter cold of the iceberg region where we saw our first bergs, and then as we landed into the intense heat of a superheated period for Canada and the United States.

Thus ended the cruise. Thus began another chapter which can not be written now. But of it let this be said:

With all of its burdens, its sorrows, and its joys, home is home. There is nothing like it. It is an imperishable part of a life which once has experienced it. No changes can obliterate its memories.

And the country, with all its imperfections, its unrealized ideals, its disappointing failures, is our own dear land, first of all in our love and sure to be first, if we work for it, in the things of God and brotherhood.

The Sedges, Seabright, N. J., Sept. 10, 1923.

The Universalist Church---Its Ideals and Its Work

Frank D. Adams

THE Ideals of the Universalist Church may be summed up in a sentence. It exists to realize, which means *make real*, the kingdom of God. For the vocabulary of to-day, democracy is a better word than kingdom, and it means just what Jesus had in mind. He would use that word, I believe, if he were speaking to us now.

The *democracy* of God!

That ideal is implicit in the spiritual principle which is the basis and inspiration of our faith: The universal Fatherhood of God, and its corollary, the universal Brotherhood of Man. When this principle prevails among men, the abuses of our modern social life will be done away. War between nations and classes of men will be no more. The greatest good to the greatest number, which means, in effect, the highest good to all, will be the recognized rule of life. The democracy of God, what Jesus called the kingdom, will be a fact. The work of the Universalist Church is indicated clearly in its ideal. Our business here is to aid in establishing this kingdom.

That seems to us something quite different from the ordinary Orthodox connotation. If it did not, we should have neither reason nor excuse for existing as a separate denomination, inasmuch as all the other Churches profess the same purpose.

Where does the difference lie?

First, in that we conceive the kingdom of God in the present tense rather than the future. This conception is utterly revolutionary, though a revolution calculated to re-establish the point of view of the Founder of the Faith.

Contrary to popular belief, Jesus had little to say about a *post mortem* kingdom. His gospel is something pertaining intensely to the present life and the present time. He said the kingdom is at hand, here and now. He told his disciples that the kingdom was within them, or in the midst of them. (Both readings are warranted by the Greek preposition.) Jesus was no dreamy-eyed mystic, gazing off into an indefinite future for the right conditions of human life. He proclaimed them at hand, and told us how we might possess them.

Men of insight are agreed that the supreme task of our age is to restore the religious present tense of Jesus. We must bring religion down to the earth, and interpret it to men as something to be realized in this present world. There is no objection to religion being "other-worldly," since life is a continuing process, and religion must continue to function in whatsoever world we may find ourselves. The specific task just now to make it *this-worldly*, as the only means of making it valid. For there is no validity in any faith that lacks a present point of application.

Christianity, as Jesus taught and lived it, is intensely pragmatic. It is our business to recognize this and act accordingly. It is our business to put it to work in human life now, and thus build up the kingdom of God, instead of vainly waiting for some magic power to usher us into it in the world to come. Life must become the complement of faith. We must build a highway connecting the head and the heart, so that the satisfying beliefs of our Church shall travel down and become the inspiration of right and noble living.

The second phase of our distinctive task thus becomes clear. To intellectual conviction must be added heart loyalty, thus completing the conquest of human life.

In the common meaning of the term, the Universalist Church is not a creedal Church. Yet in a certain true sense it is. Creeds are the product of clear thinking in religion, moving on from accepted premises to logical conclusions. Intelligent and consistent right doing must always wait upon clear and consistent thinking. For that reason, no creedless Church, if there is such a thing, can ever satisfy the normal seeker after truth. Those five epoch-making statements which we refer to as the "Five Points," represent creed-making at their very best. No doubt they are susceptible to some verbal improvement, yet one who undertakes it finds it surprisingly and bafflingly difficult.

Now there is no valid objection to these statements being called a creed; but they are a vastly greater and better thing than that. *They are essential principles of life.* As statements of belief they have a certain great value in giving point and lucidity to our religious philosophy. But if they are that only, we have labored but in vain. As principles of life they are the very keys of the kingdom of heaven.

Stated in other words, ours is the task of transmuting professions of belief into confessions of faith. There is a difference! The first is purely intellectual and theoretical; the second is practical and imperative. It is not enough simply to believe, or to be correct in matters of belief. The Christianity of Jesus calls for an utter consecration to the principles of his kingdom.

The rich young ruler is a type of those who have right professions of belief. He was sound on all the commandments. He came running to Jesus to learn what good thing he must do to inherit eternal life. But when he found that it demanded consecration of all he was and had, he went away sorrowful. He was not ready to revolutionize his whole life for the sake of the kingdom. But he was all right in belief.

Zacchaeus, the tax-collector, not only believed but acted in full accord with his intellectual convictions. Creed and deed ran side by side, and they always make a perfect team. Zacchaeus was probably as rich as the young ruler, so the matter of wealth was purely incidental. The difference was in the hearts of the two men. One was withheld, the other captivated.

This is the supreme task of the Universalist Church. Appeal must always be made to the minds of men, it is true, for there is no substitute for sane, right thinking. Yet there is no real success till faith becomes life.

A Great Nation Under a Foreign Sword

We are glad to have Dr. Sunderland's communication. Whatever he writes is interesting and worthy of attention. The author of Cruising Around a Changing World did not make himself understood if he appeared to take any other position than what he said in chapter XXXIII: "India is a subject to be studied. It is a thing to be modest about. It is a time and place where everybody should be sympathetic and helpful." The author likewise assumed that he made clear his sympathy with "Home Rule for India." The question for debate is whether England should withdraw all at once, leaving the many races and religions of India to govern themselves, or whether she ought to proceed along the lines of the Montagu-Chelmsford reforms and transfer power as fast as the Indian people show their ability to exercise it.—*Editor.*

To the Editor of the Universalist Leader:

Will you permit me to say how much I have enjoyed Mr. van Schaick's wonderful series of letters, "Cruising Around a Changing World." It has been my privilege to travel in all the countries he has so graphically described, and I want to testify not only to the remarkably interesting character of his observations and descriptions, but also to what seems to me, in the main, their remarkable intelligence, justice and accuracy—with one exception. One exception I must make, and that is to some of the things he says about India in the *Leader* of August 18.

India is a vast country, with a remarkable civilization, but differing widely from our own, and with a population three times as great as that of the United States. His stay in India was very short. He did not get much, if any, away from the beaten track, where the British rulers of the land were conspicuous, where he was flooded with information from the British side of things, and where it was impossible to see much of the Indian leaders and people, or learn much of political and other conditions from the Indian standpoint. He was much like a traveler in the old days of American slavery making a hasty trip through a small part of our Southern States, wishing to be fair, but able to go only to places which the slave-holders wished him to see and under conditions which they had provided. How little would such a traveler, however fair-minded he might have been, be able to find out about the real character of American slavery and the real condition of the slaves!

Getting such a hasty glimpse of India as he did, it is not strange that Mr. van Schaick fell into the same error as that of so many other travelers who see India in the same surface way, and come home praising the rule of the foreigner, which holds 320,000,000 of civilized people in subjection against their will and by the power of the sword—travelers who lightly say: "Subjection is good for them; they are not fit to rule themselves; they should be content with their wise and kind masters." Such travelers can see the toad beneath the harrow, but because they can not feel the harrow's teeth, they think them merciful and

kind, and exclaim, "Why should the toad complain?"

> "The toad beneath the harrow knows
> Exactly where the tooth point goes.
> The butterfly upon the road
> Preaches contentment to the toad."

If you could allow me space, I should be glad to answer every one of Mr. van Schaick's arguments in favor of British rule, and in support of his contention that the Indian people are not fit to rule themselves. However, such an amount of space I will not ask for; but I *will* ask you to print some rather extended statements from a man whom you and all Americans know and trust, and who understands the real situation in India better, many times over, than it is possible for a hasty traveler to understand it. I refer to Dr. Sherwood Eddy.

Dr. Eddy's experience was like that of Dr. Cuthbert Hall. Some years ago Dr. Hall, president of Union Theological Seminary, in New York, went twice to India on extended lecture tours. He tells us that when he entered on his first tour he was entirely convinced that British rule was a benefit to India. Before the tour was over, his belief was a little shaken; however, he did not entirely give it up. But before the end of his second more extended visit when he had been able to see things through and through, from the side of the Indian people as well as from the side of their alien rulers, he became wholly convinced that the Indian people could rule themselves far better than any foreign nation on the earth could rule them, and that while British rule was efficient in holding India down, and in exploiting the land for England's benefit, it was very far from efficient in promoting the interests and welfare of the people of India.

The experience of Dr. Sherwood Eddy seems to have been essentially the same as that of Dr. Cuthbert Hall. Three or four years ago he wrote from India to the American papers praising and supporting British rule, but on his last extended visit he sang a different tune. What I would like you to do, Mr. Editor, is to give to your readers (who have read Mr. van Schaick) a part of an article from Dr. Eddy, which appeared in the *Christian Work* of New York, on April 28 of this year. Dr. Eddy writes:

I have always believed that British rule in India was the finest instance in history of the government of one people by another. But the people view with distrust the foreign government which has imprisoned their great national hero and saint, who in his own person incarnates the determined national spirit of self-sacrifice for the achieving of self-government. Leaders all over India have said to me: We admit the efficiency and material achievement of British rule in India. But after a hundred and fifty years of this rule have we been fitted for self-government, or have we been fitted only for perpetual tutelage, for the economic and imperial advantage of England? We, as well as liberty loving Anglo-Saxons, claim the right of self-determination. We, we as well as the signers of the American Declaration of Independence, claim the right of government by consent of the governed. We simply do not give assent to the present foreign domination. Our cottage industries have been crushed. A few foreigners and native princes or capitalists are enriched while the average income of our 320,000,000 in poverty is only $17.66 a year, or less than 5 cents a day.

Under present conditions we have no true self-determination nor equality of race treatment. Every day and hour we are made to feel the humiliation of the exploiting rule of a 'superior' white race and its material civilization which we resent and repudiate. The iron has entered our very soul. We found a voice and a prophet in Mr. Gandhi. And now our beloved leader is in prison under the foreign government. Our spirit is in prison with him. We are silent. We will not resort to violence, but we are none the less determined. This "race superiority" and foreign domination must go. We will be masters in our own house. We shall want many foreigners, who will be well paid and well treated, to remain as experts in many departments, but they must stay, if at all, as our friends and helpers, but not as our lords and masters. Enslavement is bad alike for the slave and his master. By quiet but persistent passive resistance we, as well as America or Canada, demand our freedom. But to obtain it we shall follow the method not of Prussian militarism or of physical force in which the nations of Europe trusted, but the method of Jesus Christ and his follower, Mahatma Gandhi, whom we shall follow in deathless devotion.

Tell us, you liberty-loving Englishmen, say these Indians, after a hundred and fifty years of foreign rule from Germany or France, would *you* cravenly accept such a yoke without protest? Would you respect any people that did, or would you look upon them as an inferior and enslaved race? Once and for all we have rejected the claims and daily practise of superiority of your race. It is this which we can never tolerate again. Are we ready for our freedom after one hundred and fifty years? If not, when shall we be? Will you ever leave until you have to? Since the war we too can say, Never again! You may despise our methods of passivism, but time will tell which is the better. And which is stronger, Prussian legions or a cross of self-sacrifice and a silent prison cell; Napoleon or Christ; material force or soul-force? But in the meantime we demand equality of race treatment, government by consent of the governed, full self-determination, or Home Rule for India within the Empire.

Such seems to be the sentiment of most of the educated Indians I have met all over India.

The Rev. C. F. Andrews, regarded by Indians as the most spiritual British missionary in India, thus states the case: I, for one, have come to believe that the state of the peasantry in India, under the crushing burden of military expenditure, is growing steadily worse. A dominance of one race over all others is by no means a sacred trust from God; it is rather a sordid commercial conquest and exploitation, in which process the "white" race-prejudice forms an important and integral part. I have watched, at close quarters, the rigid determination of Englishmen to create at all costs a "white" dominion, from which colored races shall be, as far as possible, excluded. I do not wish for one moment longer, either by word or deed, or even by silence, to be a participator in a "white" race supremacy, which from the bottom of my heart

I detest. I am eagerly longing to see this "dead hand" removed from India altogether and the country once more entirely free and independent. I long to see India's own healthy and vigorous normal life begin again. While the Philippines are likely to obtain their independence, after less than thirty years of a foreign rule by the United States, more than 160 years have passed since the battle of Plassey, when Great Britain by force of arms gained ascendency in India. "Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets." While I have meditated, I have said to myself again and again, in silence: How can I, an Englishman, who love my own freedom and independence, as an Englishman refuse to allow the very same freedom and the very same independence to every Indian? As Sir Frank Beaman has put it very bluntly, "We stole India." In our heart of hearts, we all know that this is true; and we have had what I have called an uneasy moral conscience ever since.

The main indictment made by Mr. Gandhi and the Indian people against the British system of administration in India, is this: The system more and more terribly oppresses the poor. It crushes the poor. It tyrannizes over the poor. The burden of the oppression is growing more immense, and the system is too hard and wooden and impervious for any vital change to take place in it as it now stands. The average per capita income for the 320,000,000 in India, as has already been said, is less than 5 cents a day. More than half the entire national budget is spent upon the army. Is it strange that all over India there is a growing demand for complete self-determination for Home Rule?

Such, Mr. Editor, is the word concerning India which Dr. Sherwood Eddy sends to this country in this good year of Christ, 1923. Shall we believe it?

Let me say in conclusion that Mr. Andrews, the eminent English missionary whom Dr. Eddy quotes, went to India believing (with Dr. Eddy and Dr. Hall) that the Indian people were not fit to take care of themselves, and that British rule was a boon to them. But in spite of his love for his own country and his earnest desire to justify her, his more than thirty years of life and service among the Indian people have forced him to the contrary conviction, as expressed above.

And may I add that my own experience has been exactly the same. When I first set foot on Indian soil I believed as firmly as any man living in the inability of the Indian people to govern themselves wisely or safely, and in the beneficence and necessity of the part which their British conquerors have been so long playing among them. And why should I not have thus believed? I admired and loved England, and wanted to approve of all she did. From my boyhood I had heard and read her side of the story only. From the missionaries, too, I had always heard the Indian people called "benighted heathen," who "in their blindness, bow down to wood and stone." Of the real India, her long and important history, her great literature and art, her high civilization far antedating that of Europe, I knew almost nothing. Of course, therefore, I sided with the British. Since then for more than thirty years I have been a careful and constant student (and I have tried to be an impartial one) of the great India of the past and of the present, and her remarkable capabilities for the future. The views expressed above are those to which, against my will, I have been driven. I love England still. Therefore, I do not want her good name tarnished, and am pained at her great crime. I love her so much that I want her to do the honorable and right thing in India, and give to that great, historic, justice-loving and peace-loving nation the freedom which it so ardently desires, which it knows so well how to use, and to which it has as much right as have Englishmen or Americans to the freedom which we enjoy.

J. T. Sunderland.

New York, Sept. 20.

A Reply to New Yorker

To the Editor of the Universalist Leader:

Your correspondent, "New Yorker," evidently misunderstands my position. I admit that in my brief letter I did not make myself very clear. It is true that nations and individuals gradually outgrow evils. At the same time it has always been considered —to use older phraseology—"treason against God" to offer any compromise with an acknowledged evil. It is true that one who is addicted to the sin of lying does not usually give it up at once. For some time there will be many sad lapses. Yet no moralist would urge one to begin by gradual reform—limiting the sinner to so many lies a day, or to lies under certain conditions. The same is true of stealing, murder, and all acknowledged crimes.

This principle was well illustrated in the fight against dueling. There were two irreconcilable positions—the one that dueling was murder and therefore could not be regulated or compromised with, and the other that it was an obligation of the code of honor and binding upon every gentleman. The latter position parallels that of those who hold that honor demands war under certain circumstances. Wherever an attempt was made to regulate dueling, as in France and Germany, it but strengthened the evil.

The same holds true of the liquor traffic. The attitude of its opponents was clearly expressed by the Methodist Episcopal Church, which took the lead in fighting the saloon and declared that, as the liquor traffic was a moral evil, it could not under any circumstances be licensed without sin. It is true that in fighting it they were willing to take small units, cities, towns, and even rural townships, when they could not secure complete prohibition in larger areas, but no compromise short of prohibition of the traffic was ever considered by the real opponents of alcoholism. As one of their number said, "If you have not the strength to kill a mad dog, how under the sun are you going to regulate him?"

If we have not the strength to outlaw war, how then can we bring it under the control of law? All history tells us that it can not be done. The Hague

Court, the Convention of London, the League of Nations, all show what dismal fiascoes all such attempts are. There is not and there never was a nation that observed the laws of war when military exigency demanded their violation. I did not have the benefit of an American education when a boy, and so I learned from my school history that in the War of 1812 the British fleet was ordered to proceed to Washington and burn that city in reprisal for the barbarous violation of the laws of war by American troops making raids upon unfortified towns in Canada, especially their burning of Toronto. Afterwards I got the American side of the story and know that there is nothing to boast about on either side.

New Yorker wishes to know how I know that France will not give up her submarines. I do not claim to know. I expect that she will. I only know that at present she is unwilling to do so and that the reasons are very obvious. She does not fear the German fleet. It is England's and Italy's. She fears the potential armies of Germany and so she keeps also a large standing army. England makes no bones about her reasons for building a big air fleet. She distrusts and fears the power of France. It is altogether plain that when either party fears and distrusts the other the only weapons that will be discarded are the ones least needed in time of war.

Even were we to grant the contention that evils can be abolished through the policy of gradual reform, yet nobody would think that there was much indication of reform were a drunkard to begin by pledging himself to abstain from all drinks of less than six per cent alcohol, and specifically reserving the right to get drunk whenever he wished on moonshine, absinthe, and any other deadly concoction that he could invent. Humanity did not make much advance in reforming war when it gave up the use of bows and arrows and substituted gunpowder. The scrapping of the great battleships does not relieve war of its terrors. They are not feared. It is the warfare of chemicals, of deadly gases. It is the dull hum in the midnight air far overhead that will strike benumbing terror in our cities in the next war. It is "the steely monsters of the deep under-sea" that will drive our sailors from the seas. How can we regulate these terrors if civilization has not the conscience and the will to outlaw war?

Before ending this letter permit me the space to refer to another parallel case and its relation to the Universalist Church. I refer to slavery. There were those who wanted to Christianize and reform and regulate slavery. The abolitionists saw it as an evil with which the nation must not compromise. It was the compromisers who, more than any others, by putting off the day of settlement and strengthening the cause of slavery, helped to bring on the Civil War. I think of the words of Garrison written in 1835, shortly after having narrowly escaped death at the hands of a Boston broadcloth mob: "I will be harsh as truth, and as uncompromising as justice. Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the ravisher; tell a mother to gradually extricate her babe from the fire into which it has fallen; but urge me not to use moderation in a cause like the present. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—*and I will be heard.*"

To us the significant thing is that it was that same year that the Universalists voted that all discussion of the abolition of slavery should be barred from their periodicals. It was feared that discussion might breed dissension and injure the cause—of Universalism. That very year saw the high-water mark of the denomination in this country. We then had fifteen times as many professed adherents in proportion to the population as we have to-day. The denomination knew not the day of its visitation.

I would like to supplement the splendid article on leadership by Mr. Whippen with the words that leadership means the very opposite of following the lines of least resistance. It means a great adventure that carries with it a great danger, a risking of a great deal. Therefore it means a great faith, a real faith. We must possess a moral earnestness that shall indicate that truth and justice and God are to us great realities—unconquerable, inescapable, uncompromising realities, and not mere piously rhetorical terms.

Civilization as a whole is not showing the will to outlaw war. The world that in every nation and on almost every village green still erects memorials to its soldiers and great warriors and keeps alive in the heart of its youth the feeling of the glory of war while doing little or nothing to create a new standard of values, needs to be given a new heart, a changed mind.

Orthodox churches can endorse war or slavery with much less injury to themselves. If the etymology means anything, then Liberal churches are free churches. They are the churches born of a great adventure in faith. When they tamely submit to the dictation of the politicians, the interests, or of the people who would "play safe," they cease to have any place or meaning in the general scheme of things.

Ernest M. W. Smith.

Rochester, Minn.

A Fundamentalist Among Us

To the Editor of the Universalist Leader:

I have read the contribution by Rev. F. O. Hall beginning at page 5 of the last issue of the *Leader*, and wish to say thereabout that I doubt seriously the propriety of publishing matter of that character in any religious journal. If Dr. Hall were half as good building up faith as he is in tearing down the historic structures of mankind, then it would be my duty to keep silent, but the trouble with Dr. Hall as I see it is this, that what he has destroyed he lacks the ability to reassemble, to wit, the scattered fragments of the structure. After listening to him from the pulpit, too, one feels like a stranded shipwreck with no anchor of hope or of faith to cling to. He fails to realize that thousands of human beings have faith in the traditional beliefs of their ancestors, and I do not think that he should have the right in our pulpit at least to destroy this priceless heritage.

He may have overlooked the fact that in so far as religion is concerned, whether true or false, people

as a rule are satisfied with it, and if it were not for the supernatural element in it it is to be doubted whether this civilization of ours could long endure. Personally I believe that the belief in the inspiration of the Bible is a great restraining element in human society to-day, and if the time ever comes when the mass of the community loses faith in the inspiration of the Bible, from that time on life and property will no longer be safe even in this country. Learned scholars may be able to prove that the different books of the Bible were written simply by men not acting under so-called divine guidance, but what good can possibly at this late day come out of such discovery by its proclamation except to blow our faith to pieces and to shake society perchance to its very foundations? Religiously speaking, mankind is still in its childhood, and so long as the race is not likely, at least in our time, to get any kind of revelation from any divine source of a higher order, is it not best for the world at large to be content with that which we now have, although it may be of a very imperfect order in certain respects?

In a recent sermon delivered by Dr. Hall, as I understood him, he declared that God was present anywhere and everywhere in every living atom of the universe and could not be definitely located as to form or appearance, in other words, that the Creator was simply potent, first cause or a sort of energy pervading the universe. This perhaps is true, but with strong insistency toward the close of his discourse in an apparent fearful endeavor to answer some critic as to the utility of prayer, he did advocate the use of the Lord's Prayer in addressing the Almighty after having removed in the first place any personal, immanent definite being unto whom to make the appeal.

In other words, what is the use of praying to a definite being if there be no such personage separable from the all-pervasive organized life of the universe? Why not pray to some fixed flower or tree or animal instead, which we are certain, so far as our (visible) senses indicate, possesses attributes of life? The flower, tree and animal have form, shape and certainty of location.

In conclusion permit me to add that I think Dr. Hall is talking altogether too freely and too candidly upon the subject of religion. If he really knows what he declares, he should keep this dangerous knowledge to himself without going up and down the land in a lectureship destroying the very foundations of faith. If persistent he will leave a trail of sorrowful desolation behind him which it will take generations of constructive lives to repair.

William E. Lockner.

Lockport, N. Y., Sept. 13.

As to the propriety of publishing an article like Dr. Hall's in a religious journal, it depends on what we are for. We believe so emphatically in the article that we have ordered the type kept so that it may be reprinted and circulated as a tract.

We conceive of the article as one that builds up faith instead of tearing it down. There are thousands of boys and girls in school and college in contact with new ideas to whom this article would be a godsend, restoring faith in God and in the Bible.

Thousands of people have faith in the traditional beliefs of their ancestors but the Universalist Church was not organized to help them keep faith in traditions. It was organized to help them find the truth and to live the truth.

If people are "satisfied" with religion "true or false," that seems to us a dreadful thing. And if they are angry to have their satisfaction destroyed and be made to think, and if they visit their displeasure on those with whom they are angry, one must rejoice that they have been roused and are passing from death to life.

Our correspondent believes in the supernatural element in the Bible. By that he means, we presume, something outside of the laws of nature. To us, the laws of the physical universe, of mind and of soul, are so marvelous that we call all of them divine. There are not two kinds of laws, but all are one kind and of God. When our correspondent uses the word supernatural, he probably means less than Dr. Hall does when he says "of God."

Safeguarding life and property seem important to our correspondent. Retaining supernatural elements in religion to keep the masses quiet is necessary, according to his view. But that is the great reproach thoughtful people hurl at the Church. We had no idea that anybody in our Church believed this way. Probably our correspondent, who believes, as we do, in law and order and constitutional growth and development, is afraid of Bolshevism. In our opinion the only danger of Bolshevism or anarchy is in tying down the safety-valve—using anything to suppress or hide the truth. One can't in fact suppress it. It is as useless to try as for Canute to order back the waves on the seashore. To attempt it, is to make oneself ridiculous and to endanger our free institutions.

Where our correspondent errs is in thinking that we reject the doctrine of Divine guidance because we refuse to accept a time-honored tradition of Divine method. We believe in God working through men as free, reasonable, fallible, but growing beings, instead of working through men who are automatons, holding the pen while He pushes the hand.

Our correspondent writes as if Dr. Hall's clear, sensible, reverent, constructive views were new. They are in fact the commonplaces of modern thinking. They are the views of leading Presbyterians, Episcopalians, Methodists, and of people in most other Churches. The Fundamentalist party of the Orthodox Church are the only ones who would agree with our correspondent, and they would agree emphatically.

The concluding paragraphs of the letter attack Dr. Hall's views on God. Our correspondent wants the view taught that God is a personal God. Lyman Abbott once said that God may be as much above and beyond what we call "personality" as we are above the water mite. That is our view. That is Dr. Hall's view. Dr. Hall would ridicule the theory of the artists of the Middle Ages that God looks like an old man with a long gray beard. He would fully endorse what our correspondent likewise would endorse:

> "Speak to Him thou, for He hears,
> And spirit with spirit can meet;
> Closer is He than breathing,
> Nearer than hands or feet."

A DULL CONVENTION

To the Editor of the Universalist Leader:

I have just finished reading the *Christian Century* of Sept. 20, and on page 1189 I read these words:

> The Disciples general convention, closing Sept. 9 at Colorado Springs, deserves to be described as a commonplace, routine and, for the most part, uninspiring if not discouraging event. The attendance—in the neighborhood of 2,000 persons, the smallest registration in many years—was large enough to have made a thrilling and notable contribution to current religious endeavor. But the program was made up chiefly of organizational subject matter, and the speakers were largely either the employed officers and agents of the various denominational societies or such churchmen as could be trusted to discuss the means for realizing the practical objectives of these societies without complicating their discussion with debatable issues. It was decidedly a headquarters' program. The restraining and directing hand of the denomination's now well centralized official authority was in control of the program and there was no attempt to swerve the current out of the channel through which the leaders had plainly intended it to flow. There was no opening left by the program makers for spontaneous expression of the delegates even if a debatable theme had been allowed to come under consideration. It was the most unimaginative program and the smoothest running that Disciples have endured or enjoyed in many years.

Is the Providence Convention to be like the above one? Is it to be a "cut and dried affair"—with no juice or pep or punch? Have we not had too many conferences of one kind or another like the Disciples gathering? If the Providence Convention is to be another of the same kind, "Good Lord, deliver us." I'll stay home and read a book.

Herbert Frank Moulton.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of Instructing the Conductor

FROM the days of my youth I have beheld with Admiration the Engineer of the Train, and that Admiration groweth no less as I have come to understand somewhat better what his Responsibilities may be. But I have come to know that, important as is the Engineer, the Conductor is the man behind him, and he is the man who telleth the Engineer what to do.

But this I have learned, that the Conductor can not be at one time at both ends of the Train. And Trains are long.

Now there was a Long Train that stopped at a Division Terminal. And they cut out one car and set in another. And they Iced the Coolers and Oiled the Wheels, and Filled the Tanks with Water. And I saw and beheld how many men were at work at the same time beside the Cars, and Inside the Cars and on Top of the Cars and Under the Cars and Between the Cars.

And there appeared to be a Master Mechanick who Directed them all. And he it was who knew when the Tanks were filled with Water and the Coolers filled with Ice and the Journals Greased with Oil, and everything Swept and Garnished. And the Conductor waited beside the Train, Two Thirds of the way to the Locomotive, waiting for the Signal from the Master Mechanick that the Train might go.

And I said, The Engineer directeth the Train, and the Conductor directeth the Engineer, and the Master Mechanick directeth the Conductor.

And then I went to where the Master Mechanick was standing beside the Train. And he was looking at a man who squatted between the cars, and was working with a Monkey Wrench at something which I did not very well understand. And as nearly as I could discover, everything else about the Train was ready, but this bolt or nut or whatever it was had been the last thing to be adjusted before the Train could move. And the Master Mechanick said unto the man between the cars, Is she all right now, Bill? And the man between the cars answered, Yea. And he cast out his Wrench and his Other Tools, and he made haste to creep out from between the cars. And he spake unto the Master Mechanick, and said, Lettergo.

And the Master Mechanick held up his hand and waved it. And the Conductor held up his hand and waved it. Divers Persons shouted All Aboard. And the Engineer pulled out the throttle. And the Man who had been between the cars said unto the Master Mechanick, It was in an Hard Place to get at, but we got it. And they went their way and the Train went its way, and I went with the Train.

And I said unto myself, The Conductor weareth an Uniform with Brass Buttons, but he taketh his instructions from the Master Mechanick. And the Master Mechanick weareth a Gray Business Suit, but he taketh his information from the man between the cars. And the man between the cars weareth Overalls, that are very badly spotted with the places where there is no Grease. Yet he is the man who first telleth when the Train may go.

But the Passengers knew not of the Master Mechanick, much less did they know of the man between the cars. Howbeit, they saw the Conductor in his Uniform.

* * *

A STATESMAN AND A PHILOSOPHER

One of the common criticisms that used to be made of Woodrow Wilson was that he chose little men as his associates. In the light of this, it is interesting to note that the Ambassador to England and the Secretary of the Interior during his administration have left letters which are great literature. Little men do not write great literature.

Franklin K. Lane was not a little man. That his letters prove even more conclusively than the long record of achievements of his secretaryship. He was a man who could cope with seemingly insurmountable obstacles, and, at the last, proved himself able to keep his head unbowed despite "the bludgeonings of fate." He was frank and lovable, thoughtful and active, idealistic and practical.

The story of his early years in politics is interesting for itself and in its relation to his later activity. His service with the Interstate Commerce Commission and his later work as Secretary of the Interior brought him in the closest touch with national affairs for a period of several years. His letters contain many side-lights on contemporary history. The intimate details of pre-war Cabinet discussions, the frank but loyal criticisms of the President, the notes on Cabinet affairs in wartime, give a striking picture of official Washington.

Although all this has its value, to the average reader it will be the less appealing portion of the letters. These details are interesting and important, but they can not equal in significance the revelations of the man himself. One is almost willing to venture the guess that nowhere in literature is there an example

of so complete and so bold a self-analysis. To his friends he wrote his most intimate thoughts, candidly and without reservation. We know how he felt when he was defeated for governor of California, when he was made a member of the Cabinet, when he went to what might well be his death on the operating table.

This self-revelation increased as the years passed. His point of view becomes increasingly subjective. With his retirement and the enforced leisure of ill-health, he becomes more and more introspective. But, as he probes his own being, he is never morbid. He is still the adventurer, but he is taking the human soul as the field of his exploration. To the very last he is cheerful and his wit flares up in gems such as the remark about the politicians who make a business of the "transmutation of brass into gold."

It is this rare combination of a sense of humor with a probing intellect that gives the letters their worth. To be shown the soul of any man is an unforgettable experience; to be shown the soul of a great man is to behold the divinity that is in humanity. Lane started as a politician; he became a statesman, not by virtue of wise policies, but by the development of himself. From partisanship to non-partisanship is a rare event in America

These letters of a philosopher and a statesman are among the most attractive of recent literary contributions. The book that contains them is one that every American will enjoy and should be proud of. One naturally compares them with the letters of Walter Hines Page. They have not the fine, even style of that master of English, but they make up for that defect in their vivacity and intimacy. Page's letters are unquestionably the better edited, but to estimate the relative value of the letters themselves is foolish.

G. H.

* * *

BISHOP LAWRENCE OPENS U. S. COURT WITH PRAYER

Bishop Lawrence, of the Protestant Episcopal Diocese of Massachusetts, opened the fall term of the Federal District Court to-day, at the Federal Building, by dedicating the bench, bar and the administration of justice to the wisdom of Providence by offering the prayer used at similar ceremonies in the United States and Massachusetts Supreme Court.

Incidentally, the occasion marked a permanent renewal of an old custom, after a lapse of about thirty years. The last time the ceremony was held, according to Clerk Frank E. Mason, was about thirty years ago, when the late Bishop Brooks officiated. Rev. Edward Everett Hale, D. D., and former divines of long-ago Boston, also have opened court with prayer, when the custom was used annually.

Judge James M. Morton, Jr., commenting on the procedure, stated that the custom would now be observed annually.

The court room was thronged when Bishop Lawrence, followed by United States District Judges James M. Morton, James A. Lowell and Elisha Brewster mounted the rostrum and took seats, while United States Marshal Keville and his deputies opened court. United States District Attorney Harris, surrounded by his assistants, Joseph V. Carroll, John V. Sullivan, John Schenck and Essex Abbott, appeared within the attorneys' enclosure. Numerous court attaches, clerks, attorneys and civilians occupied the remainder of the large court room.

At a signal from Clerk James Allen, United States Marshal William J. Keville officially opened court through Deputy Marshal Cornelius Healey. Silence was then commanded, and Bishop Lawrence offered the following prayer:

"Almighty God, unto whom all hearts are open, and from whom no secrets are hid, we praise and magnify Thy name for all Thy goodness and loving kindness to us and to all men. We thank Thee for the liberties and rights of the people, for the spirit of justice and brotherhood. Especially do we praise Thee for the good example of all those Thy servants who having finished their course in the faith do now rest from their labors.

"At the beginning of this the new year and era, we consecrate ourselves anew to Thy service.

"Guide, we pray Thee, with the Spirit of Truth all those who labor within these halls. Keep them from all pride, prejudice and bitterness. May they be moved with the single desire to discover the truth and to uphold righteousness.

"Give to these upon whom rests responsibility of the administration of justice within these courts a pure intent and sound mind. Guide, we beseech Thee, their words with discretion.

"Look with favor, we pray Thee, upon this whole land, and so rule Thy servants, the President of these United States, the Governor of this state, and all others in authority, that they, knowing whose ministers they are, may above all things seek Thy honor and glory; and that we and all the people duly considering whose authority they bear, may faithfully and obediently honor them; that so peace and happiness, truth and justice, religion and piety, may be established among us for all generations. Through Jesus Christ our Lord, Amen."—*Boston Transcript.*

* * *

BUSINESS METHODS FOR MINISTERS*

The Rev. Marshall M. Day has packed into small compass a wealth of valuable suggestion and graphic outline for the minister who would organize his desk on the same basis of efficiency which the man of business employs.

Here is no elaborate scheme of filing and cross-filing, and no method in itself a burden, but a simple system whose merit is instantly apparent, and whose value consists in simplicity and daily usefulness.

The minister who adopts this system will do his work without waste, and consequently, most of the time without haste. He will find his daily task awaiting him in order, and need not carry to-morrow's work in his mind when away from his study.

He will not have to say "I forgot," "I mislaid it," "I thought it was next week." He will be ready for every special occasion and not unprepared for any emergency demands.

Most ministers would not have to spend any money at all to put the "Day system" into practise. Simply a new way with the old equipment would be sufficient. The younger ministers, for whom the book is specially written, though valuable to all, would need to purchase but few and inexpensive articles.

The several chapters commend themselves by their titles: "Organizing the Desk," "Organizing the Day's Work," "System in the Desk," "First Aid to the Memory," "An Auxiliary Brain" (very valuable chapter), "Little Schemes for Saving Time," "The Clergyman as Executive."

The author is a busy clergyman of many years' experience. His book is the result of a practise, not the proposition of a theory.

H. A. H.

* * *

BEGINNING A LETTER

Some folks have a good deal of trouble in beginning a letter. Some generations ago it was said to be *a la mode* to begin thus: "I take my pen in hand," etc. Edwin Markham, in commenting upon love letters, says that very often a young man in writing to his best girl "begins by not knowing what in the world to say, and ends by wondering what on earth he has said." For all those who have difficulty in knowing how to begin a letter, the *Baptist* declares that there is "an up-to-date sentence that always commands immediate attention" in that office. It is as meat to the body, as wine to the mind, as balm to the soul, refreshing and inspiring to greater efforts in every good direction. This sentence, "thrilling as any ever penned by mortal hand," is: *"Enclosed you will please find my check in payment of my subscription."* Without any mental reservations we can commend this excellent method of beginning a letter. The addition of a few words of appreciation also gives much tone and grace to the letter.—*Reformed Church Messenger.*

---

*Business Methods for the Clergy. Moorehouse Publishing Company, Milwaukee, Wis. 75 cents.

Home and Children

SONG OF WONDERS

O, wonder of suns and seasons, of sowing and reaping!
Wonder of spheres in perfect accord, and of deep and limitless spaces!
Wonder of living and dying, of procreating, of birth and of immortality!
Wonder of love and laughter, of music and song!
Wonder of dreams and fulfilment!
Wonder of tears!
Wonder of daybreak and of noon!
Wonder of evening star!
Wonder of all that is!
Wonder that anything is!
O, wonder that I may behold it all in wonder!

Hugh Robert Orr.

* * *

POOL OF SMILES

Rose Brooks

BROWN curls topped by a perky yellow ribbon bow, hazel eyes asparkle and black-fringed, rosy cheeks, roguish mouth—that was Bettina Bartlett when she was happy. Brown curls topped by a perky yellow bow, sullen hazel eyes, and pouting mouth—that was Bettina when she was crossed. To Bettina it seemed she was always crossed; to her mother it seemed that her little daughter was more often than not plain cross.

"She must learn that she can't always have her own way. She must learn that every one's happiness must be considered in the making of family plans—not just hers." So ran Mother's troubled thoughts one summer day as she lay in the Gloucester hammock, with eyes straying over the trim, gay garden, but with thoughts on the unhappy talk she and Bettina had just had. "It drives everything else out of my head, even the garden surprise that seemed so happy and important this very morning. I wonder if a girls' camp"—

And here the doorbell rang twice—postie's signal—and on the bricks of the vestibule lay a square letter addressed to Mother in Aunt Elsie's familiar hand.

"Well!" breathed Mother, turning the first page and beginning on the second. "If ever there was an answer"— This is what she read:

> Can't you lend me Bettina for six weeks this summer? It seems to me she's not big enough for camp, and it does seem as if this farm full of animals and all kinds of growing things would keep her interested. Nancy Norton lives just five minutes down the lane,—and just Bettina's age. I shall be happy if you will trust her to me, and will try to keep her too busy to be homesick a minute. No, don't sit down and write me that she's "troublesome" and "a problem," as you told me during my happy fortnight with you. She's nine and my niece, and I love her and truly want her. Send her the minute school closes if you can, and you forget her as much as you can (though I know how dreadfully you'll miss her), and let me pretend I have a little girl of my own with bobbing curls and gay hair-ribbons and smocked dresses.

Father decided it and Bettina went, three days after school closed. Alone in the train she went, with Father and Mother to see her off—Father gay and with pockets full of surprises to fill the last minutes, and Mother—well, not gay. Of course Aunt Elsie met her at Edgewood, and from that minute six happy weeks began.

It was happy Bettina who spent the first day in the low, vine-covered farmhouse, for weren't there two dogs and three cats and two horses and four cows and twenty-six sheep to get acquainted with, to say nothing of a barnyard of speckled chickens—clucking mothers leading their babies about for all the world to admire? Bettina found that animals are as companionable as people except that they can't talk, which really in some cases is not such a lack after all. But be that as it may, by the second day when Bettina might have begun to wish they could talk, over came Nancy, and such a chatterbox she was that she more than made up for all the animals' lack of speech.

No better friends could any two little girls be than Bettina and Nancy became in a week. The most inviting and easily climbed apple trees did Nancy know, and any little girl will agree that the best place in the world to play dolls is in the comfortable, outstretched arms of an apple tree. Every woodsy path did Nancy know, too; every mossy brook bank; every meadow slope where wild strawberries were sure to ripen first. All outdoors was a playhouse, and it was happy Bettina who dressed nimbly in the morning, played the golden hours through, and crept into bed at dusk, drowsy, tired, content.

For a whole week it was happy Bettina every minute—then one morning Aunt Elsie called out to the apple tree where a doll party was in full swing: "Bettina, will you run down to the lower meadow and ask Uncle Ben to come to the house? Some one wants him on the telephone. Sorry, because I know it's hot, but I can't leave my cake. I know you don't mind."

It wasn't an agile, happy Bettina who slid down the apple tree. If you'll believe it, happy Bettina had quite flown away, and there in her place was a little girl with su len eyes and pouting mouth. A minute later a cross little voice at the kitchen door said: "Do I have to go, Aunt Elsie? Nancy says she won't go with me, and it's hot and we're playing a wedding."

Aunt Elsie smiled. "It's hot in the kitchen, too. Yes, I want you to go, and without delay. It's important. The man left his number and wants Uncle Ben to call as soon as he can."

Bettina's feet lagged over the meadow path, down the dusty stretch of road, and into the lower meadow. Uncle Ben was too busy to notice that happy Bettina had flown away, and strode off to the house, leaving her far behind.

When she got back, Nancy had gone home. Clearly the day so happily begun was spoiled. Unhappy Bettina sat down under the maple tree to cool off and wait for dinner. Almost before she had settled herself, Aunt Elsie bustled out of the kitchen and said: "Come with me, Bettina. I can leave dinner for a few minutes."

Somewhere else to go, and she already tired and

hot! Bettina got slowly to her feet, and asked crossly, "Where this time?"

"To the little pool beyond the iris bed," was Aunt Elsie's surprising answer, as she walked briskly across the grass. Unwillingly, Bettina followed to the pool's rim, where Aunt Elsie knelt and waited, apparently absorbed in its depths.

"Kneel down, Bettina," she said pleasantly, "on the very edge, as I am." Without once raising her eyes, she continued to gaze downward.

"Why?" asked Bettina, and it was still unhappy Bettina's voice which said the words.

"Kneel down, Bettina," repeated Aunt Elsie, no less pleasantly, but something in her tone made Bettina obey.

Silence—with Aunt Elsie looking into the water and smiling. In spite of herself, Bettina looked, too. "What is there to see?" she asked impatiently.

"I see a little girl," began Aunt Elsie, "with dark curls, and a big yellow bow on top of her head. She's a dear little girl—when she smiles."

Sure enough, there she was, curls, bow, but as for her mouth! Anyway, it was the way she felt,—the hot walk, Nancy gone, play spoiled.

"Now that you've seen her," Aunt Elsie went on evenly, "I'm going to make her smile. You watch, don't take your eyes off her!" And what did she do but pick up a little pebble and drop it solemnly into the smooth surface of the little pool. "The ripple will make that little girl in the pool smile," she said. "Nearer! Nearer! There goes the pouty little mouth that my happy Bettina never wears! Smiling! Why, my little pool girl must be laughing, her face is all crinkled up!"

Who could stay cross and pouting with such nonsense going on? Not Bettina, who jumped to her feet, laughed aloud, and gave Aunt Elsie a hug. "But"—she began.

"No buts, my dear," said Aunt Elsie, gaily. "No, not a word about it. Only I want you to know that this is my pool of smiles and out we'll come to it if ever my happy Bettina flies away again."

How many times did Bettina and Aunt Elsie visit the little mirror pool? Indeed I've forgotten, but I'm sure it couldn't have been often. Go they did, though, unfailingly, whenever happy Bettina vanished because she was crossed or cross, whichever you choose to call it. And solemnly they knelt each time on the rim and solemnly each time Aunt Elsie popped in a pebble, with anxious eyes on the ripple that widened and widened its circle till Bettina's face crinkled and Bettina's own laugh rang out. For the last three weeks of the six they went not at all, at least not for that purpose.

"All drowned, the pouts and frowns, aren't they?" asked Aunt Elsie, as they settled themselves comfortably near the little pool on Bettina's last evening. "And next summer, if Mother'll let you, and as many summers as Mother'll let you, I'll be a happy Aunt Elsie if you'll come to stay with me."

"Really?" said Bettina, snuggling close, a sudden picture of the happy farm days flashing through her head.

"Of course," said Aunt Elsie. "There's nothing in the world like having a happy, smiling little girl about."

The next evening Bettina was at home, and weren't Mother and Father glad to see her! And wasn't she glad to see them!

"There's a surprise in the garden," said Mother, after supper, and out they strolled. "Past the peonies and around the lilac bushes and"—

"A pool!" gasped Bettina. "How did you know? Aunt Elsie didn't tell you—I know she didn't!"

"Aunt Elsie? I haven't told Aunt Elsie. I thought a pool would be lovely."

"For what?" Anxiety was in Bettina's voice.

"For pond lilies," said Mother. "But what are you talking about, Bettina?"

"There was a pool at Aunt Elsie's," began Bettina. "Beyond the iris bed."

"Yes," prompted Mother, entirely at a loss at the drift of the conversation. "With pond lilies in it?"

"No," said Bettina, eyes and lips suddenly smiling. "It was dark and shiny, like a mirror, and it has things drowned in it."

"Drowned in it! But, Bettina, how can you smile? Squirrels, were they? How do you know they were drowned in it?"

"We saw them drown," said Bettina. "We helped drown them, Aunt Elsie and I. Oh, not squirrels!"

"Bettina!"

Bettina, suddenly turned serious, begged, "They weren't animals. I can't tell you—I mean, I'd rather not tell you. They were things Aunt Elsie thought best to drown. It's our secret."

"If Aunt Elsie thought best to drown them," said Father, "that settles it. Best drowned they are. I'll trust you both."

"Of course," agreed Mother. "Do you like my pool, Bettina?"

Bending over it, Bettina saw a happy face smiling up at her, and Father, looking over her shoulder, said in great content: "I'm glad the six weeks are finished. Nobody knows how we missed our happy Bettina."

(*All rights reserved.*)

* * *

HELPFUL CAL

Lord Balfour praises the waiters that he met in Washington at the Conference on Limitation of Armaments and tells the following story: I was at a hotel where all the waiters were colored men. On the first evening I pushed away the menu, and gave the waiter a coin.

"Just bring me a good dinner, Uncle," I said. He brought me an excellent dinner. I continued this plan for a fortnight. When I left my waiter said to me, "Good-by, sah, an' good luck, and when yoh or any of yoh frien's come here what can't read the menu, jes ax foh ole Calhoun Clay.' "—*Spokesman's Review (Washington).*

* * *

HOT SCOTCH

A Scot whose name was MacIntosh, and who was proud of the fact that he was directly descended from the chief of the clan, was having a dispute over the fare he owed a taxi driver.

The man with the meter talked loud and harshly, and it angered the Highlander.

"Do you know who I am?" he demanded, proudly drawing himself up to his full height. "I'm a MacIntosh."

The taxi driver snorted.

"I don't care if you're an umbrella," he said. "I'll have my rights."—*Judge.*

Young People's Christian Union

THE DIRECTOR'S DATES

Oct. 8. New York Convention, Utica.

Oct. 12-14. Massachusetts Y. P. C. U. Convention, Fitchburg.

Oct. 20-28. Universalist General Convention, Providence, R. I.

Oct. 28. Morning, Cambridge, Mass., First Church.

* *

THE ILLINOIS Y. P. C. U.

The State Convention of the Illinois young people closed yesterday afternoon with a service of consecration, when all present joined in a silent pledge of loyalty to Christ and his Church, and during which there was one volunteer for our ministry.

In spite of the size of the state and the long distances which separate the Unions, the young people come in goodly numbers for their conventions, wherever they are held. Unfortunately not all the local societies were represented, but from all but two of the Unions the young people came with songs and cheers, with enthusiasm and business ability, and with devotion to the work in hand.

The Greatest Thing in the World

Sunday afternoon these young people held a devotional meeting, at which they discussed this world-old question. There were many trite things said, that have been said over and over for at least nineteen hundred years, but that did not make them any less true, nor lessen the need for their being said by the present generation.

There are some people, even in the ministry, who have not discovered the necessity for this learning by each new generation of what older generations have learned before them. Somehow they seem to think that the knowledge of the fathers is miraculously visited upon the children unto the third and fourth generation.

Harry Leroy Haywood, in the *Leader* of Sept. 22, brings out this startling fact, startling, that is, to those who do not know young people, that young people are mightily interested in matters of religion. His group was one of college students, and he says of them: "They wanted to know how to discover God, how to rewin faith in Him, how to believe in immortality, how to find their way through the mazes of life, and how to secure sufficient moral power to live happily. . . . Their criticism of the Church was radical in the most literal sense of that word, for they accused it of inability to perform its most important function, which is to teach men with conviction and authoritativeness concerning God."

The trouble is that we have too much taken for granted the experience, knowledge and faith won by those of older years when they were young, as belonging to the younger generation as well. Because we made up our minds ten or twenty or thirty years ago that love is the greatest thing in the world, it seems a ridiculous waste of time for a group of young people to discuss the matter. It has already been settled, by us! Rather should they spend their time in studying housing conditions in crowded cities and how those conditions might be improved; in investigating the prisons and determining better systems of penology; in bringing about a reorganization of religion so as to make it easy and cheap, not to say inevitable, for every one to be a Christian.

The fact of the matter is that they are interested in these problems of our modern life, and they will find ways of doing many of these necessary things better than the past has discovered, but they will do that only because and only if they formulate for themselves a working philosophy of life, which will include a working theology. And it is the business of the church, of the ministry, of the church school and of the Y. P. C. U. to help them do that or to give them every opportunity to do it for themselves.

The discussions that take place in devotional meetings often seem silly and trite to those who have completed this process in their own minds, but they are matters of vital importance to those who are just learning to find their way about in the moral and spiritual universe of God. And if they have this opportunity to orient themselves they will go farther and faster in transforming the world into the Kingdom of God, for they will know what the Kingdom of God is.

Business Administration

There may come a time when we shall have a radical reorganization of religion. Certainly we can all admit the possibility of vast improvement over present methods. But there will never be a time, at least until the whole world is Christian, when there will be no further need for administrative ability in the church. The young people are developing that ability.

Yesterday afternoon, after the Convention adjourned, I sat in at the first meeting of the newly elected State Board. Here were five young men and three young women addressing themselves to an important and worth-while task. There was shown in that group an executive ability, a sense of responsibility, and willingness to give amazing amounts of time, thought and effort in Christian service, which promises the Church of to-morrow a leadership that shall really help to transform the world into the Kingdom of God.

The Illinois Y. P. C. U., although not large in numbers, is giving to a group of young people a training which is helping to make the world better to-day, and is laying the foundation for a still better world to-morrow.

Stanley Manning,
Director of Young People's Work.
Hoopeston, Ill., Sept. 24.

For the Quiet Hour

God knows His people where nobody else will take any notice of them. You do not know a man until you know him in the wilderness. There is but little revelation of character in laughter. So long as a man is living in great abundance and prosperity you can not really tell what his true quality is. Men show themselves in the darkness; men cry out of their hearts when they are in distress. It is in the night of life's bitter sorrows that men's true quality is revealed. God never forsakes His people in wildernesses and desert places. He is more God and Father to them there than ever.

Joseph Parker.

Things and actions are what they are, and the consequences of them will be what they will be; why, then, should we desire to be deceived?

Joseph Butler.

Entire candor and honesty regarding ourselves, instead of being the first, is one of the last and highest attainments of a perfectly fashioned character. But though this is true, it is also the beginning of all well-doing; without some measure of it, even though weak and unsteady, no good thing *can begin.*

J. C. Sharp.

The wonder of money is that we may change it into life. It comes out of life—somebody's labor, and labor is life. The money you inherit is the life of the past minted into coin; the money you make is your own life—minted into the coin. It is the coldest, deadest thing in the world until you change it back into life again. It is trivial if we use it in little ways—wicked if we use it in wicked ways—holy if we use it in holy ways. There is nothing which offers us a more splendid opportunity to change money into service and inspiration than a church.

Gaius Glenn Atkins.

The average Christian fails to attain the higher reaches of the Christian life because he fails in the initial stage. He never learns to be a disciple. St. Peter understood the matter, by sweet and dearly bought experience, when he spoke of "growing in grace and in the knowledge of Jesus Christ," as if the two things were necessarily combined and conditioned one by the other, and when he commended the building up on the foundation of faith, knowledge, and out of them all those Christian virtues in which the Master was pre-eminent.

J. G. Greenough.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

"WHAT I WOULD LIKE TO SEE THE W. N. M. A. DO AT PROVIDENCE"

"Induce organized Universalists to consider the country church.

"Major number are closed, minor number nominally open and preached to occasionally, but not served, by preachers from towns.

"Millions of children getting no Sunday school or other religious training (they didn't get much when their churches had preaching).

"There is no prospect that a nonresident ministry, however well prepared and efficient, can ever reopen and lead these churches to become self supporting and efficient.

"There is no competition in these fields—the towns and villages have all the preachers and are greatly over-churched and competition is so acute that methods are sometimes used that would shame the criminal trusts. But in the country the children can be won by any church that will serve them—and the liberty of our faith adapts it especially to this service.

"We have witnessed something like this tried in part and successfully, and we realize that it is hard to understand or appreciate what can be done till the demonstration is made—but we would put more work and money into such a movement than anything we know to-day."

Leon P. and Martha G. Jones,
Clinton, N. C.

"Mr. Edward Bok offered the sum of $100,000 for the most practicable plan submitted by individuals or organizations for bringing about universal peace by the co-operation of the United States with other nations. The *Christian Herald* submits the following plan:

" 'To start a world evangelistic campaign on the largest scale ever carried on by the human race. Let all the Christian ministers in all the churches of all the world enlist in a body with all the denominations united to convert the mind of the world to the mind of Christ. Enormous mass meetings in all the great world capitals can be held at which the plain Gospel of the Prince of Peace should be the central theme. At these evangelistic mass meetings all attending should be asked to sign peace papers endorsing universal disarmament, by which all the nations that are at present afraid of one another would be on the same footing.

" 'These resolutions should be sent to the different governments. The press should be enlisted in this campaign to give publicity and back up its purpose.'

"The *Herald* further says: 'The mind of mankind must be made over. There is only one power that can make over the mind of men and that is the power of Jesus Christ. If the ministry of this country by common consent is released for this world wide campaign we predict that within five years legislatures, states, governments, our Congress, will declare this to be the most practical and sensible plan proposed to establish peace and bring about international disarmament.'

"I would like our women and men to signify their willingness to take hold and help with this plan. It is a gigantic plan, but it can be done if we can just get enough people to *think* it can. I realize that this may seem like a wild departure from our specific task, but would it not be the grandest missionary work that could be done? "

Mrs. E. M. Waller,
Philadelphia, Penn.

* *

NEW HAMPSHIRE CONVENTION

The thirtieth annual Convention of the Women's Missionary Association was held in the Church of Christ, Portsmouth, Sept. 19.

The secretary's report showed a gain in nearly all departments. Membership, including annual, honorary, life, Clara Barton Guild and members-at-large, 146, an increase of six over the previous year.

All the apportionments with the deficits for the year had been met as follows:

Japan apportionment and deficit, $95, amount raised, $97.10. North Carolina apportionment and deficit, $175, amount raised, $175. Bulletin apportionment $15, raised $15. Clara Barton Memorial apportionment $300, raised $352. Mite boxes, $44.73. Church Building Loan Fund, $33.

Mrs. Maude Lyon Cary gave a forceful and inspiring address, taking as her theme, "The Missionary of God."

Officers elected: President, Mrs. F. E. Chase, Concord; vice-president, Mrs. Anna B. Parkhurst, Woodsville; Secretary, Mrs. Mary S. Cole, Portsmouth; treasurer, Mrs. Florence B. Fisher, Manchester.

Mary S. Cole, Secretary.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

Providence, Oct. 20, 21, 22 and 23. The report of the Executive Board will be read on Monday morning and the report of the Committee on Recommendations, largely based upon it, will follow on Monday afternoon. We think that you will be pleased at the progress shown and at the progress proposed. The Committee on Recommendation will not extemporize. It has had the Executive report in hand for several weeks.

THE MID-WEST INSTITUTE

The Illinois officers, Rev. Lucy Markley, Rev. James W. Vallentyne and their vigorous associates, have been doing some aggressive work in preparing for the Mid-West Institute. Their program offers a wealth of good things and it seems probable that a record attendance will reward their efforts. While using some of our Universalist speakers, they have not confined themselves to our ranks. In this they have departed from our previous custom and we all are watching the experiment with interest and hope.

The faculty will be as follows: Mrs. Mayer-Oakes, Dr. M. W. Lampe, Mrs. R. H. Clinton, Rev. J. B. McKendry, Mrs. James W. Vallentyne, Rev. F. R. Godolphin, Rev. L. Ward Brigham, Mr. Paul E. Zimmerman, and Prof. William L. Bailey. The subjects taken up will be those of vital interest to workers in ordinary Sunday schools and all will be treated in a scholarly manner.

The Universalists of Oak Park are welcoming all delegates to their homes, offering room and breakfasts to all who come.

May great success attend this Mid-West Institute!

* *

MARCHING ON AT MURRAY GROVE

Like that at Ferry Beach, our Sunday School Institute at Murray Grove showed a distinct advance over those of previous years. The gain was not so much in membership, though the registration was the largest we ever have had, but in the serious intent of those who entered the classes. Hour after hour, they gave close attention to the instructors, not patiently but enthusiastically. They knew that they had come to Murray Grove to get something, something that must help their local schools during the year to follow, and they were determined to get it.

They were not disappointed. The quality of the teaching was exceedingly high and the suggestions given were of such a practical nature that any attendant could take them home and put them into constant service. Much gratitude is due to Rev. Francis W. Gibbs, the dean, and to his faculty associates, Mrs. Ethel F. Manning, Mrs. Sarah M. Mercer, Miss Jennie Lois Ellis and Rev. Stanley Manning.

Some of the students volunaterily took examinations—and passed with high credit. This is a prophecy of another advance that is likely to come in our educational institutes.

Among Our Churches

Massachusetts Letter

All of the Universalist churches of Massachusetts which are able to function at all are now open for the new season. It is encouraging to note the very considerable number which are making repairs and improvements upon their plants. At Essex, where the people mourn the death of their beloved pastor, Rev. William H. Rider, D. D., the church building is being entirely renovated, and will be reopened early in November. In Marion extensive changes have been made upon the parsonage during August and September. As Marion has no settled minister the parsonage is rented. Rev. Francis W. Sprague of Jamaica Plain is the regular supply. Services will begin again in October to continue until the Christmas recess. In South Acton the church building has received a new roof and a fresh coat of white paint. Then we are all delighted at the steady rising of the splendid new church of the Second Society of Boston. The walls of the structure are now several feet above the surface of the ground. The building is being constructed of granite of a delicate pink tint. The stone, from West Townsend, Mass., is commanding much attention. The old church on Columbus Avenue has been in the hands of wreckers and salvagers for several months and very soon the last stone will be removed. * * Several churches are opening with newly settled ministers. Rev. Isaac Smith went to Grace Church, Lowell, in June, but his real beginning was in September. During vacation an electric blower was installed for the organ. On Sept. 9 the minister gathered the young people together for the organization of a Young People's Union. On Sept. 16 Mrs. Smith formed a Junior Y. P. C. U. The installation of the new pastor occurs on Sunday evening, Oct. 7. Rev. John D. Brush, who is to be ordained early in October, began his pastorate at North Weymouth on Sept. 9. On the same day Mr. William D. Veazie, still a student at Crane Theological School, began his work as the settled minister at South Weymouth and Assinippi. Rev. Alfred S. Cole, coming from Woodfords, Maine, opened his ministry at West Somerville on Sept. 9, and on Oct. 7 Rev. Leslie C. Nichols, for several years settled in Utica, N. Y., begins his pastorate in Salem. * * The churches which are pastorless in Massachusetts at the moment are Cambridge First, Haverhill, Grove Hall, Taunton, South Acton and Essex. For a few weeks the West Gloucester church, which with Essex made up the circuit of Dr. Rider, is being ministered to by Rev. George H. Lewis of Annisquam. * * The new minister at Everett, Rev. U. S. Milburn, starts the season with a weekly calendar and news-sheet entitled "The Everett Universalist." Mr. Milburn was publicly installed on Sunday evening, Sept. 3. On Sept. 16, Rev. Frank O. Hall, D. D., preached at Everett; at the same time, representing the Universalists, Mr. Milburn was preaching to the Aroostook Association of Liberals at Houlton, Maine. Mr. and Mrs. Milburn are housed in the freshly renovated parsonage at 88 Waverly St., Everett. * * The results of the work of Rev. and Mrs. C. H. Pennoyer at Oxford during the summer are most gratifying. Beginning services in July in the old Oxford church with a congregation of twelve, there was a steady increase in the attendance through the entire eight weeks. On the last Sunday, Sept. 2, there was a congregation of forty-six. At the Harding Memorial Service Mr. Pennoyer gave the address. On the closing Sunday there was a special Huguenot service. Oxford is a renowned Huguenot center; Mr. Pennoyer sprang from Huguenot stock. What more timely could have been thought of than such a service? Dr. Lowe assisted Mr. Pennoyer in the special memorial service. Mr. and Mrs. Pennoyer lived in the Clara Barton Birthplace, and during their stay there twenty-five per cent more persons visited the place than in the corresponding time last year. Under charge of Miss Ruth Lamkin the house is remaining open for several weeks this fall. Victor A. Friend, president of the Massachusetts Convention, presented to the Oxford church a piano, which was used through the summer to the delight of all who attended. Requests are coming in for the continuance next season of the experiment at Oxford. * * On Sept. 9, Rev. Harry Fay Fister began at Milford the 144th year of the life and work of that church. On the same date in Warren, Rev. O. I. Darling received seven persons into church membership. The Warren church, though small, has shaped religiously the lives of many who have moved to the cities of eastern Massachusetts, and it is always loyal to the extent of its ability to the plans of the State and General Conventions. Rev. Frank S. Rice is back from his summer vacation and, with the aid of a new motor car, is starting upon a vigorous season at Saugus. The Sunday school, under charge of Richard P. Saunders, began in excellent spirit on Sept. 9. A promising new teacher has been found in Howard Lewis, who takes a class of boys, the average of whose ages is eleven years. During vacation the room used by the Primary Department has been completely made over. It is now an attractive place. This was the work of Mr. Saunders. The Saugus Sunday school appreciates a fine black walnut pulpit desk, the gift of the church in Lawrence. The Y. P. C. U. has an attendance regularly of eighteen to twenty at its meetings. In Framingham, where Rev. Harry L. Thornton is pastor, the first monthly supper was held on Oct. 3. The speaker after supper was the State Superintendent, Dr. Coons. At the opening meeting of the Ladies' Association on Sept. 19, plans were made for the social activities for the entire year. Among these will be a rummage sale and a big fair on Dec. 5 and 6. Following the usual custom with the three Protestant churches of Monson, union services were held through July and August. While the minister, Rev. George W. Penniman, was vacationing in Maine, the parishioners had the parsonage completely renovated and improved. Opening his church in Plymouth on Sept. 9, Rev. Samuel E. Franc announces some up-to-date subjects for his sermons during the month. These are: Doing the Day's Work; The Middle of the Road; Edward Bok and the $100,000 Reward; Mr. Dowling and the $100,000 Memorial. The Old Colony Association was entertained by the Plymouth church on Thursday, Sept. 20. In the First Church in Somerville, where Rev. George E. Leighton, D. D., ministers, an unusual thing has occurred. To Dr. Leighton the treasurer of the church said: "I think I shall be able to complete the vacation period without negotiating a loan. It will be the first time in our history." Mr. George O. Nelson takes charge this fall of the Sunday school. Sept. 30 was observed as Rally Day and it is planned to keep October 28 as Laymen's Sunday. * * The Fall Rally on Cape Cod occurred on Sunday, Sept. 9, at Provincetown. Rev. William W. Rose had had a splendid summer with the church at Provincetown, closing on Sept. 2. Then came the Rally. Delegations were present from Orleans, Eastham, Wellfleet and other points. There were two services, at both of which Rev. N. W. P. Smith presided. The State Superintendent was the preacher in the forenoon. In the afternoon there was a platform meeting. Victor A. Friend, president of the Convention, was the principal speaker. Others giving brief addresses were Mrs. Friend, Rev. Thomas Cross of Orleans and the Superintendent. After a brief respite the Provincetown church will begin its Sunday evening lay services. Why will not some other Universalist church try what Provincetown is so successfully accomplishing? Each Sunday evening through the entire fall, winter and spring, a group of laymen and laywomen will take turns in conducting a service. Some evenings there are three or four speakers. No speaker is paid. The service is one of free will, good fellowship and love. The result

is not alone some interesting and helpful meetings, but there is developed a spirit of local independence and self-reliance which go far toward solving the situation of a pastorless church. Provincetown is becoming stronger steadily. * * The most complete and vital program for any church which has come to our attention is that laid out for the Second Church in Springfield, Rev. Elmer D. Colcord, minister. The outline, it would seem, has some special feature designed to touch the life of every age and group. For instance, there is the observance of Old Timers' Day, on which the aim will be to secure the attendance of every person who has at any time been associated with the Second Church. Then there is Mutual Admiration Day. This will be given to saying good things about other people. There is a class in Applied Psychology which meets regularly. Mothers' Meetings began on Sept. 12. Commencing in November a series of Sunday evening illustrated lectures will be presented. This church publishes a real paper, "The Comrade." At the Commencement exercises of Springfield College (Y. M. C. A.) on June 15, Mr. Colcord was awarded the Master of Arts degree. In recognition of this honor, at the close of the Y. P. C. U. meeting on June 24, Mr. E. A. Merriam, in behalf of friends, pesented Mr. Colcord a gold fountain pen. The Second Church is alive and its minister is a consecrated and forward-looking leader. * * The Massachusetts Chapter of Comrades has taken on an entirely new spirit. At the first meeting of its new executive committee, every member but one was present. The discussion was vital and out of it came some very definite and concrete recommendations to be presented to the Comrades in Providence. The men of Massachusetts believe that almost our next duty as a denomination is to thoroughly mass and organize our man power. To effect this it is proposed that a capable executive be employed whose business it shall be to get the men of every Universalist church welded together in one solid organization. It is believed that once so organized there is no reasonable objective which the Church can not attain. * * Rev. L. Weston Attwood's church in Abington opened Sept. 9. The Mission Circle and Clara Barton Guild were represented at the Northfield Summer Conference. The Young People's Club and the Social Circle have enriched their treasuries by money earned by the members during the summer. The Sunday school has added six new members, making more than good the loss of two by removal during the summer. In Melrose, where Rev. Lester L. Lewis ministers, new faces are seen in the congregations of the opening Sundays and the regular attendants are practically all back from vacation places. Mr. Lewis will again use the lantern for his Sunday evening services, beginning in November. The church is filled on Sunday evenings, eighty per cent of those present being young people. Mr. Fred Goldthwait is superintendent of the Sunday school. The church at Methuen, Rev. A. Gertrude Earle, minister, has been thoroughly renovated during the summer and electric lights have been installed. This church will celebrate its centennial in April, 1924. The superintendent of, the Sunday school, Seaver R. Gilcreast, taught in the daily vacation Bible school at the Baptist church On the opening day of the Sunday school, Miss Earle gave a lesson on the early history of the local church. This will be followed by others on denominational history and upon the Essential Principles of Universalism. The goal of the school for the centennial year is that every member shall know what Universalism means and what the forefathers sacrificed for our faith. The Mission Circle was represented at the Northfield Foreign Missions Conference by Mrs. Herbert Fay Nye. Miss Caroline Richardson spent three weeks at Ferry Beach. Services were begun at Jamaica Plain on Sunday, Sept. 23, under charge of the Massachusetts Y. P. C. U. The president, Donald Sleeper, conducted the service, reading one of Dr. Newton's sermons on the Laws of Jesus. Miss Ward, daughter of Rev. Merrill C. Ward, former pastor, was the soloist. The State Superintendent was present, bringing a word of encouragement from our church at large. The Young People deserve great praise for the unselfish service they offer to the Jamaica Plain church. Morning services will be conducted each Sunday at 10.45. Our churches at Adams and Cheshire are sustained as a joint proposition. Services are held in both places on each Sunday of the year. The pastor, Rev. T. W. Horsfield, reports that at Adams his young people, organized under the name of the Merry Workers, are the backbone of the church. The normal attendance at the Sunday service has more than doubled. A paid quartet furnishes music as good as any church in Adams presents. After morning worship the minister conducts an adult Bible class, to which many remain. Two years ago the Adams church thought of giving up further struggle to exist; now its thought is centered upon its victories and achievements. When Mr. Horsfield took Cheshire in with Adams there was in Cheshire a small group of eight; now there are twenty to twenty-five. Ninety per cent of all possible members is the record of attendance. One of these is a Baptist minister. Mr. Eugene Bowen has given a fourteen hundred pound bell. New porch and steps have been built. The heating plant has been repaired. These improvements are costing $600, two thirds of which amount is already raised. Now the attention is turned to an electric motor for he organ. * * In the office of the Superinttendent are a large pulpit Bible and a communion service, property belonging to one of our churches which discontinued services several years ago. The Massachusetts Convention will be pleased to present these to any church or churches of ours which can use them.

Leroy W. Coons.

Church News and Interests

PERSONALS

Rev. Edward Lewis of Osage, Iowa, has accepted a call to Stamford, Conn. Mr. Lewis is a Haverhill, Mass., boy and during the summer has been supplying the West Haverhill parish.

Dr. Samuel G. Ayres wrote from Takiyama, Japan, Sept. 7, to Mr. Etz, saying that he had been unable to go to Tokyo, but that he had seen a missionary who lives near our Central Church and who was in Tokyo from Saturday to Thursday, Sept. 1-6, and reported the church destroyed, not one vestige remaining. Of Blackmer Home, no word received.

Rev. Grant Van Blarcom, formerly of East Calais, Vt., is now living at Turner Center, Maine.

Robert D. Towne of Philadelphia, now on the editorial staff of the *Philadelphia Public Ledger*, is publishing in the *Ledger* a series of articles on "The Great Religious Awakening" which are exciting wide interest. The topics thus far treated are: "The Newspaper and Religion," "Religion and Exploration," "Religion the History Maker," "Religion the Creator of World Famous Names," and "Religion as a Social Force."

Rev. John Sayles of the Federated Universalist-Unitarian Church of Mt. Vernon, N. Y., will be installed in the near future, Rev. Samuel G. Eliot and Rev. John Smith Lowe, D. D., officiating.

Rev. Thos. H. Saunders of Middletown, N. Y., has been called to the Church of the Reconciliation, Utica, and has accepted. His address is now 331 Genesee St., Utica.

Rev. Henry R. Rose, D. D., Rev. Vincent E. Tomlinson, D. D., Rev. John Smith Lowe, D. D., Rev. Roger F. Etz, and Rev. Lee S. McCollester, D. D., attended a meeting of the Board of Trustees at the Publishing House on Sept. 25.

Roger Sherman McCollester, son of Mr. and Mrs. Parker McCollester, and grandson of Dean Lee S. McCollester, arrived at New York City Aug. 13.

* *

We wish to remind churches throughout the United States and Canada that what they are doing is of interest to the Church at large. We urge them not to wait to send complete reports, too long for publication, at the end of a year's work, but to send brief accounts of happenings of general interest as they occur. The edi-

tors have received many letters urging "more church news." They are in full sympathy with this policy. They ask the hearty and continuous co-operation of ministers and laymen alike.

District of Columbia

Washington.—Dr. Clarence E. Rice, pastor. Dr. Rice preached a strong sermon Sept. 23, on "Religion, a Life," stating that religion had to have beliefs and forms but that the heart of it was life. Dr. Rice spoke three times before the North Carolina Convention of Universalists, making addresses upon Japan which aroused great interest and enthusiasm among the delegates. Rev. Hal T. Kearns, the new pastor at Baltimore, visited our Ladies' Aid Association Sept. 25 and made a brief address. This parish has been particularly interested in Mr. Kearns since he left the South to begin his studies for the Universalist ministry.

Illinois

Hutsonville.—Rev. J. S. Cook, pulpits supply. The new church has been started and it is hoped to have it enclosed by the time freezing weather arrives. The plans call for a brick veneered structure to cost about $15,000. This parish entertained the Lower Wabash Association Sept. 20 to 23. It was a very successful meeting. The starting of the new church seemed to be an inspiration to all. Superintendent Robinson was unable to be present on account of sickness. In his absence Rev. M. M. Hicks and Dr. Cook delivered the sermons. Resolutions looking to the supply of every parish with pastoral care were adopted. A collection for the Japan emergency was taken amounting to $23. The parishes represented were Beecher City, Casey, Rose Hill, Little Hickory, Mt. Vernon and Hutsonville. Officers for ensuing years, President, H. G. Baumgartner, Mt. Vernon; vice-president, Mrs. Cora Hartley, Waltonville; secretary, Mrs. Mary H. Baumgartner, Mt. Vernon; and Oscar Washburn, Beecher City, treasurer. Place of meeting next year, Rose Hill.

Vermont

Washington.—Rev. C. A. Simmons, pastor. On Sunday, Sept. 9, this church was favored by a visit from Mr. Richard Billings, who gave an extremely forceful and impressive address. This is the first time that this church has entertained the vice-president of the Universalist General Convention. Mr. Billings was the guest of Rev. and Mrs. C. A. Simmons while in Washington.

* *

THE I. C. C.'S THIRD DAY

At the I. C. C. hearing yesterday it was disclosed that one New England railroad had been entirely overlooked. The Storrow committee had not examined its condition and had made no recommendation for its future disposition. The president of the line telegraphed to Washington, intimating that this omission had not obliterated the road, and the I. C. C. in reply invited him to appear at the present hearings. He appeared yesterday and presented a full statement. His line has been in operation nearly a half-century and almost every year it has paid dividends. The owners of the road favor the general principles of consolidation, but they do not wish to merge with another road at present.

The presentation of this report enlivened the proceedings somewhat. For the road is the Woodstock railway, fourteen miles long, with two locomotives and nine cars. A hallful of alert men laughed and applauded while President Billings made his statement. He deserved the applause, for his little road is serving the village of Woodstock efficiently, fulfilling the function for which it was built.—*Boston Herald, Sept.* 27.

President Billings of the Woodstock (Vt.) Railroad is Vice-President Billings of the Universalist General Convention.

* *

CHURCH MEMBERS REPORTED IN 1923

Previously reported	1,490
Warren, Mass.	7
Middletown, N. Y.	16
Total	1,513

* *

CHRISTENINGS

Previously reported, 684. Utica, N. Y., 6. New Haven, Ct., 1. Orange, Mass., 6. Middletown, N. Y., 27. Total, 724.

* *

BOSTON MINISTERS' MEETING

A session of the Boston Ministers' Meeting was held at Tufts College, Sept. 24, in Packard Hall. Rev. Elbert W. Whippen sent his resignation as secretary and Rev. Alfred S. Cole of West Somerville was elected in his place. Rev. Fred Moore, president, presided.

Dr. Lee S. McCollester made the principal address. He said that although much of the money from the Drive had been expended the regular income of the General Convention was in better shape—quotas being paid more regularly. He paid high tribute to the General Secretary, stating that records were in first-class condition. He spoke of advances made by the denomination, the combined headquarters instead of widely separate offices, the increase in the young people's work—both Sunday school and Y. P. C. U. —the growth of the Comrades and the strengthening of the Woman's Missionary Association—all made possible by the Drive.

He defined five denominational needs as follows: 1 We need a new statement of our objectives. 2. A more aggressive program for co-operation with other sects. 3. A definite social service department. 4. A more definite alignment of our work and workers. The four main branches of our headquarters work, he said, were the Executive, the Extension or Missionary, the Social Service, and Religious Education. These should be clearly defined. 5. A budget system and simultaneous canvassing. The Washington Church and Perin Cate Home, he added, should be done adequately.

Roger F. Etz amplified what Dr. McCollester had said, giving details of the finances. He said that he had been studying the various pension plans and ministerial pensions in operation. The main trouble with our denomination is the small number of men that would be enrolled in such a scheme and therefore the large endowment fund necessary to put the scheme in operation. He suggested a simultaneous financial canvass to take the place of another drive, carrying the plan of an every-member canvass in local churches into the denominational work so as to provide for the budgets of all organizations. In five years our receipts from quotas have doubled, and offerings for Japan have practically doubled.

Speaking after the meeting Mr. Etz declared that the message of that meeting to the Board of Trustees was a challenge to leadership.

* *

GET-TOGETHER OF FERRY-BEACHERS

That the spirit of good fellowship among the Ferry Beachers did not cease with the closing of the summer Institute, was recently manifested when twenty-six of the members met in Concord, Mass., at the home of Mr. and Mrs. Harry Brigham.

Owing to the hearty hospitality extended to its guests, Mr. Brigham's farm is a mecca to the Ferry Beachers who live near by. The day in all the beauty of late summer drew every one out of doors to enjoy the lawns, gardens and orchards. Later in the afternoon the happy and hungry people enjoyed a substantial meal, with dessert of ice cream.

* *

AROOSTOOK COUNTY ASSOCIATION OF RELIGIOUS LIBERALS

The third semi-annual session of the Aroostook County Association of Religious Liberals was held Sunday, Sept. 16, at the First Church (Unitarian), Houlton, Maine.

This Association of Religious Liberals was organized at Caribou in September, 1922. It comprises the Unitarian churches of Fort Fairfield, Presque Isle and Houlton, and the Universalist churches of Caribou and Oakfield.

The program Sunday for the Conference consisted of a service of divine worship in the church at 11 o'clock. The preacher was Rev. Ulysses Sumner Milburn, pastor of the First Universalist Church, Everett, Mass. The substance of Mr. Milburn's sermon was that apart from their different ancestries Unitarians and Universalists were essentially one. He urged the con-

gregation which filled the church to overflowing to recognize this fact and in perfect co-operation to try to spread the principles of the liberal faith.

The beautiful church edifice decorated with fall flowers, the exquisite music and the dignified service, made the morning service most impressive.

At one o'clock lunch was served to the delegates in the church vestry.

At 2.30 p. m. the business meeting was called to order by the president, Mr. W. C. Spaulding of Caribou. Rev. George S. Cooke, pastor of the Unitarian church at Houlton, urged the members of the Association to adopt a missionary policy for the diffusion of liberal principles in Aroostook County. This was favorably received, and Rev. H. M. Daniels, pastor of the Universalist church of Caribou, moved that a missionary committee to arrange for services in different parts of Aroostook, especially where a nucleus is already in existence, be appointed. This was unanimously adopted by the Conference. Another suggestion Mr. Cooke made was that the Aroostook Association of Religious Liberals open negotiations with the National Federation of Religious Liberals, with a view to affiliating with that body. This suggestion was later put in the form of a motion, and adopted by the Conference.

Rev. Klaas Oosterhuis, pastor of the Universalist church of Oakfield, extended an invitation to the Conference to hold the June meeting with the Oakfield Church. This church is small in numbers but he thought it would mean a great deal to the parish. It was voted to hold the June meeting at Oakfield.

At 3.30 p. m. a vesper service largely musical was held, with a brief address by Rev. George S. Cooke, pastor of the church.

* *

AN EXPRESSION OF GRATITUDE

The Murray Grove Fair Committee wish to thank all members and friends of the denomination who so willingly helped to make this year the best ever—$1,050 net proceeds.

Ethel Gabel Crowell,
Hattie E. Miller.

Notices

CONNECTICUT FELLOWSHIP COMMITTEE

Rev. Hal T. Kearns has been granted a letter of transfer to the Universalist General Convention.

A. N. Foster, Secretary.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

Fellowship was granted Sept. 21, 1923, to Rev. Helene Ulrich on a letter of transfer from the New York Convention.

Frank W. Whippen, Clerk.

* *

NEW YORK W. U. M. S.

The twenty-ninth annual Convention of the Women's Universalist Missionary Society of New York State will be held in the Church of the Reconciliation, Utica, N. Y., Wednesday, Oct. 10, 1923. Election of officers will take place, reports will be given and other business transacted.

Edith W. Johnson, Recording Secretary.

MICHIGAN W. U. M. S.

The Women's Universalist Missionary Society of Michigan will hold its next annual session in connection with the State Convention in the First Universalist Church in Detroit, Oct. 9 and 10, for the election of officers, hearing of reports and such other business as may legally come before them.

Sophia Ashworth, Corresponding Secretary.

* *

MICHIGAN STATE CONVENTION

The eightieth annual meeting of the Universalist Convention of Michigan, sitting with the Universalist Convention of Olinda, Canada, will be held in Detroit, Tuesday and Wednesday, Oct. 9 and 10.

Tuesday afternoon, Oct. 9. Opening of the Convention. President's Address. Business. Memorial Service conducted by Dr. F. D. Adams of Detroit. Holy Communion.

Evening. Song Service. Addresses of Welcome, Dr. F. D. Adams, pastor, Mr. J. H. Strang, Moderator. Welcoming Response, Dr. A. B. Beresford, Farmington. Occasional Sermon, Rev. George H. Campbell, Olinda, Canada.

Wednesday morning, Oct. 10. Praise Service, Rev. Helen F. Adams, Detroit. First session of Women's Missionary Association. Second session of the Convention.

Afternoon. Second session of Women's Missionary Association. Closing session of the Convention. Address by Rev. L. R. Robinson, Mid-West Superintendent, Chicago, Ill.

6 p. m. Fellowship Supper—seventy-five cents per plate. Mr. William Putt Putnam, toastmaster.

8 p. m. Services installing Dr. F. D. Adams as pastor of the Detroit Church. Sermon by Rev. G. H. Ashworth, Lansing.

* *

DENOMINATIONAL CALENDAR

Oct. 9 and 10. Michigan State Convention, Detroit.

Oct. 9-11, 1923. New York State Convention, Utica.

Oct. 12-14. Missouri Universalist Convention, Elmer.

Oct. 20-28, 1923. Universalist General Convention, Providence, R. I.

Oct. 21-23, 1923. Convention of General Sunday School Association, Providence, R. I.

Oct. 24, 1923. W. N. M. A. Convention, Providence, R. I.

Oct. 26, 1923. Special Meeting of the Universalist Historical Society, King's Chapel, Boston.

Oct. 27, 1923. 2 p. m. Biennial Meeting of Universalist Comrades, Providence, R. I. 7.30 p. m. Biennial Dinner of the Universalist Comrades, Providence, R. I.

Nov. 1-4, 1923. Alabama State Convention.

* *

NEW YORK STATE CONVENTION

The 98th annual session of the New York State Convention of Universalists will convene in the Church of Reconciliation, Utica, N. Y., October 9, 10, and 11, for the election of officers for the ensuing year and for the transaction of such other business as may legally come before this body.

G. D. Walker, Secretary.

* *

UNIVERSALIST GENERAL CONVENTION

Official Call

The Universalist General Convention will hold its next session in the First Universalist Church, Providence, R. I., beginning at 7.15 p. m., Wednesday, Oct. 24, 1923, to receive reports, elect officers and transact such other business as may legally come before it.

Roger F. Etz, Secretary.

* *

W. N. M. A.—OFFICIAL CALL

The forty-fourth Convention of the Women's National Missionary Association will be held in the First Universalist Church in Providence, R. I., on Wednesday, Oct. 24, 1923, for the receiving of reports for the two years past, the election of officers and the transaction of such other business as may legally come before it.

Marian W. Lobdell, Recording Secretary

THE ORDER OF UNIVERSALIST COMRADES

Official Call

The third biennial session of the Order of Universalist Comrades will be held at the First Universalist Church, Providence, R. I., Saturday, Oct. 27, 1923, at 2 p. m. for the consideration of the following business;

1. Election of officers and three trustees for the ensuing biennial period.
2. To transact any other business that may legally come before the session.

Fred C. Carr, National Secretary.

* *

OFFICIAL CALL—G. S. S. A.

The eleventh annual Convention of the General Sunday School Association of the Universalist Church will be held in Providence, R. I., on Saturday, Sunday, Monday and Tuesday, Oct. 20, 21, 22 and 23, 1923. The business sessions will be held on Monday, Oct. 23. Officers for the ensuing two years will be elected, reports will be heard and acted upon, and policies for the General Association will be adopted.

Each Universalist Sunday school is entitled to send three delegates for its first hundred members or fraction thereof and one delegate for each additional fifty members or fraction thereof.

Carl A. Hempel, Secretary.

* *

MINISTERS' DAY AT PROVIDENCE

Tuesday, October 23

Morning session. Rev. R. H. McLaughlin, Connecticut, presiding. Devotional Service, Rev. Helene Ulrich, New Hampshire, Leader. Symposium: "Making Our Faith Work," Its Spiritual Ministry, Rev. Frank B. Bishop, D. D., Alabama. Its Healing Ministry, Rev. L. O. Williams, D. D., New York. Its Social Ministry, Rev. Fred A. Moore, Massachusetts. Its International Ministry, Rev. Frank D. Adams, D. D., Illinois. Discussion. Introduced by Rev. A. W. Grose, D. D., New York. "What I Want the Providence Convention to Do and Why." A one hour "free-for-all" who can say it all in *five minutes* each.

12.30. Lunch. During the hour there will be a discussion of "Ministers' Pensions." Rev. Roger F. Etz, Massachusetts, presiding.

Afternoon session. Rev. George F. Fortier, Vermont, presiding. "Reaching the Community." The City, Rev. W. W. Rose, New York. The Country, Rev. M. L. Cutler, New Hampshire. Discussion. Introduced by Rev. R. S. Kellerman, Pennsylvania. Address, "Missionary Education in the Universalist Church." Rev. A. Gertrude Earle, Massachusetts. Messages from Our Outposts. Japan, Rev. Hazel Kirk. Texas, Rev. R. L. Brooks. The South, Rev. George A. Gay. The Far West, Rev. B. C. Ruggles. The Middle West, Rev. Luther R. Robinson. The Negro Missions, Rev. J. F. Jordan, D. D. "In a Nutshell," Rev. James F. Albion, D. D., Maine. Summary of the really good things of the day to drive home facts about out.

5.30. Fellowship Dinner Rev. George C. Baner, Ohio, Toastmaster.

* *

PROVIDENCE CONVENTION

Wednesday, Oct. 24. 7.15 p. m. Call to order and Roll Call. Service of Worship. Occasional Sermon, Rev. William H. McGlauflin, D. D., Pennsylvania.

Thursday, Oct. 25. 9 a. m. Devotional Service. Business session. Special Order: Introduction of Resolutions and Memorials.

7.30 p. m. Public Meeting. Theme: "Evangelism." Rev. Walter Macpherson, Illinois. Rev. Charles H. Pennoyer, Massachusetts.

Friday, Oct. 26. 9 a. m. Devotional Service. Business session: Reports. Election of officers.

2 p. m. Business continued. Conference on Methods.

5 p. m. Reception by W. N. M. A.

7.30 p. m. Public Meeting. Theme: "Religious Education." Victor A. Friend, Massachusetts, presiding. Professor O. W. Warmingham, Massachusetts. Rev. Richard E. Sykes, D. D., New York.

Saturday, Oct. 27. 9 a. m. Devotional Service. Business continued.

Afternoon. Biennial meeting of the Order of Universalist Comrades.

Evening. Banquet for men under the auspices of the Universalist Comrades and for women under auspices of the W. N. M. A.

Sunday, Oct. 28. 10.30 a. m. Service of worship. Communion Service. Sermon: Rev. Ashley A. Smith, D. D., Maine.

7.30 p. m. Mass Meeting. Theme: "The World Outlook." Rev. John van Schaick, D. D., Editor of *Universalist Leader*. President W. H. P. Faunce of Brown University, Providence.

* *

MID WESTERN SUNDAY SCHOOL INSTITUTE

The Mid-western Sunday School Institute will be held at Unity Church, Oak Park, Oct. 9-12.

Tuesday, Oct. 9. 2 p. m. Mrs. Mayer-Oakes, "A Unified Program for the Church School." Dr. M. W. Lampe, "Building an Understanding of Religion." Demonstration of Dramatic Work.

6 p. m. Supper served by the ladies of Unity Church. Young People's Work discussed by Mr. Robert McAlister.

8 p. m. Mrs. R. H. Clinton, "The Value of the Drama in Religious Education." Rev. J. B. McKendry, "The History of Religious Education."

Wednesday, Oct. 10. 9.30 a. m. Mrs. James W. Vallentyne, "The Sunday School and Missions." Mrs. Mayer-Oakes, "Building Character through Service."

12. Departmental Sunday School Luncheon, served by the ladies of Unity Church.

2 p. m. Rev. F. R. Godolphin, "The Spirit of Worship." Rev. L. Ward Brigham, D. D., "Universalist Achievements."

Special Men's Night. 8 p. m. Rev. J. B. McKendry, "The Week-day Movement in Religious Education." Superintendents' Conference, led by Mr. Robert Davids.

Thursday, Oct. 11. 9.30 a. m. Rev. F. R. Godolphin, "The Spirit of Worship." Rev. L. Ward Brigham, D. D., "The Universalist Outlook."

2 p. m. Mrs. James W. Vallentyne, "Methods in Missionary Work," with exhibits. Mrs. R. H. Clinton, "How to Promote the Drama in Your Own School," accompanied by demonstration of dramatic work by class of girls.

6 p. m. Supper served by the ladies of Unity Church. Young People's Work discussed by Mr. Robert McAllister.

8 p. m. Mr. Paul E. Zimmerman, "How to Teach Children to Sing." Prof. William L. Bailey, Northwestern University, "Finding the Thought of Jesus."

* *

GENERAL SUNDAY SCHOOL ASSOCIATION

Eleventh Annual Convention

Saturday, Oct. 20. 10 a. m. Institute. "Fundamentals for Little Children." Miss Susan M. Andrews. Institute. "Sunday School Equipment." Miss Elizabeth Randall.

2.15 p. m. Institute. "Psychology in the Sunday School." Prof. Clarence R. Skinner. Institute. "The Christian Home." Rev. Caroline Clark Barney.

7.30 p. m. Institute. "Teaching Biblical Geography." Dr. Mabel I. Emerson. Institute. "The Superintendent." Mrs. Lillian C. Shaw.

Sunday, Oct. 21. 10.30 a. m. Preaching Service, Rev. Fred Atkins Moore. 12 m. Sunday school. Mr. D. B. Goff, Superintendent. Talk to Children, Rev. George E. Huntley, D. D. Talk to Adult Class, "Palestine in 1923," Dr. Mabel I. Emerson.

3 p. m. Institute. "The Children and Missions." Mrs. Josephine Folsom. Institute. "Training the Teachers." Mrs. Nellie E. Friend.

7.30 p. m. Platform Meeting, Rev. Francis W. Gibbs, presiding. Address. "East and West in Universalism." Rev. Hazel I. Kirk. Address. "The Future of Religious Education." Hon. Roger S. Galer.

Monday, Oct. 22. 9 a. m. Devotional Service. Institute. "Enlisting Our Workers." Rev. Roderick J. Mooney, D. D. Business Session. Reports.

2 p. m. Business Session. Action on Report of Committee on Recommendations. New Business. Election of officers.

6.30 p. m. Supper at the Church of the Mediator.

7.30. "A Good Sing." Mrs. Stella Cushing. Two Sunday School plays under the direction of Miss Mary Slaughter.

Tuesday, Oct. 23. Forenoon and afternoon. Group Conferences (not open to ministers) under direction of Mr. Carl A. Hempel. 9.45 a. m. "The Elementary Child," Mrs. Sarah Morgan Mercer. "The Home Department," Mrs. Mary I. Chamberlain. "The Y. P. C. U. and the Sunday School," Mr. Granville Hicks. "Missionary Tasks and Teachings," Miss Jennie Lois Ellis.

2 p. m. "Sunday School Administration," Mr. Samuel T. Cushing. "The Daily Vacation Bible School," Mrs. Janet Blackford. "Story Telling," Mrs. Katherine Haskell Ball. "Sunday School Ideals and Lessons," Mrs. Elizabeth Marshall Perkins.

7.30 p. m. Platform Meeting. The Word of the General Convention. Address, "Money," Rev. Harry Adams Hersey. Address, "The Educational Service of the Christian Church in the Twentieth Century," Prof. Luther A. Weigle.

* *

REDUCED RATES TO PROVIDENCE

The Railroad Associations have granted a rate of one fare and a half for the round trip to the Providence Conventions, except from North and South Carolina, Georgia, Florida and Canada. This will be on the Certificate Plan. Each person attending the Conventions should read the following regulations which govern the issuing of the certificates.

1. The certificate must be secured from the railway agent when full fare ticket to Providence is purchased. No certificates will be issued for tickets which cost less than 67 cents.

2. The going tickets may be purchased in any territory from Oct. 19 to 25 inclusive and will be honored for return until October 31.

3. Provided 250 certificates are turned in to Rev. J. W. Vallentyne, Transportation Agent, at Providence before Oct. 27 and validated by the special railroad representative, each certificate holder will be entitled to purchase a return ticket via the same route to the point at which the certificate was issued. This reduced rate is not guaranteed but depends on securing the full number of certificates.

4. Persons coming from south of Virginia may, if they desire, buy to some point in Virginia where they may purchase a ticket to Providence with a certificate that will entitle them to purchase a return ticket *to that point* at one half fare, provided 250 certificates are secured. Those from Canadian territory may follow the same plan upon reaching American territory.

Clergy certificates are not good in New England.

Ministers may use their Clergy Certificates to Albany or New York, purchase tickets and secure certificates at these stations, and get one-half fare tickets on return to these stations.

Further instructions will be sent on application to Rev. J. W. Vallentyne, 124 North Kenilworth Ave., Oak Park, Illinois, or Rev. Roger F. Etz, 176 Newbury St., Boston, Mass.

* *

HOTELS AT PROVIDENCE

The New Providence Biltmore (Convention Headquarters). Single room with bath $4.00-$4.50; double room with bath $6.00-$10.

The Narragansett. Single room without bath $2.50, with bath $3; double room without bath $4, with bath $5-$6.

Crown Hotel. No single rooms; double rooms, same as Narragansett.

Hotel Allen (across the street from the church). Rooms $1.50-$4.

Several hotels and other rooming apartments are near the church.

Rooms in private homes will be provided at a minimum rate of $1 a day per person.

Reservations for accommodations in hotels and private families should be sent to this Committee as early as possible. There are plenty of double rooms but few single rooms are available in the private homes. Make up parties with your friends if you can. Let us know what you want and we will do our best for you. Address, Mrs. Robert Morgan, Chairman Housing Commission, 250 Washington St., Providence, R. I.

* *

BOSTON MINISTERS' MEETING

At 10.30 a. m. on Monday, Oct. 8, at Universalist Headquarters, the Boston Ministers' Meeting will continue discussion of the program of the Board of Trustees of the General Convention.

LAYMEN'S SUNDAY, OCTOBER 14

Sunday, Oct. 14, has been designated by the National Officers of the Universalist Comrades for observation throughout the denomination as Layman's Sunday. Each year a larger number of our churches are calling upon the men of the parish to take charge of the morning service on this day. This year the men are urged to stress the work of the church as a whole in their addresses, calling particular attention and urging all men to attend this important church gathering, especially the session for the Comrades on Saturday, Oct. 27, with the banquet in the evening.

* *

MASSACHUSETTS WOMEN, ATTENTION

Our General Convention in Providence Oct. 20-28 should be on your personal calendar as an obligation to be met, at least in part. The Women's National Missionary Association will be in session on Wednesday, Oct. 24.

All members of our Woman's Universalist Missionary Society, who plan attendance, should send for credentials. *Delegates are appointed by the state.*

Write our Secretary, Miss A. Louise Barker, 283 Upland Road, Cambridge.

Grace F. White, President.

* *

MERRIMAC VALLEY CONFERENCE

The Merrimac Valley Conference will be held in Lawrence, Oct. 19.

10.45 a. m. Service of song. Sermon by Rev. L. L. Lewis of Melrose.

Dinner at 35 cents per plate.

1.30 p. m. Business. Election of officers. Address by Rev. Isaac Smith of Lowell on "Religious Education." Address by Rev. W. H. Morrison, D. D., of Nashua on "Giving and Getting."

Hattie B. Collins, Secretary.

* *

CALIFORNIA FELLOWSHIP COMMITTEE

Received on letter of transfer from Ohio Universalist Convention, Rev. Henrietta G. Moore.

Frank Lincoln Masseck, Secretary.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

Transfers have been granted as follows: Rev. Walter M. Wolfe to Maine. Rev. Geo. L. Mason to Vermont. Rev. Fannie C. Austin to Florida. Rev. C. B. Lynn and Rev. H. L. Rickard to New York. Rev. Florence C. Crooker to Illinois. Transfer was accepted from New Hampshire of Rev. Roger F. Etz. Letter of license as lay preacher has been granted to P. W. Geer. Ordination of John Dwight Brush has been authorized.

Harry E. Adams, Secretary.

Obituary

John Gurley Quinby

John G. Quinby of New York City passed away at his summer home, Brewster, N. Y., Aug. 25, after an illness of several months. Mr. Quinby was born in Augusta, Maine, Jan. 4, 1865. He was the son of George Washington Quinby, D. D., and Cordelia Brooks Quinby. He was associated with the wholesale grocery firm of W. & C. R. Milliken, Portland, Me., for some years, but most of his life was spent in New York City, where he was associated with Blair & Co., bankers. Some years ago when this firm reorganized, Mr. Quinby decided to carry on a private banking business, as he had formed connections with many other large interests.

He is survived by a wife, Mary Eaton Quinby, a son, John G. Quinby, Jr., and a daughter, Constance Quinby Cooper. His mother, Cordelia Adeline Quinby, is well known throughout our denomination. He is also survived by his sisters, Lucy Quinby Nichols, Kansas City, and Mrs. Adelaide Quinby Eaton, Brookline, and by his brother, J. Murray Quinby, Boston.

Bibles

Large assortment, all versions, languages and bindings.

Send for Catalog
Massachusetts Bible Society
41 Bromfield St., Boston

CHURCH SUPPLIES

Responsible Houses

and

Reliable Goods

LEADED GLASS MEMORIAL WINDOWS

Church Pews and Furniture

The GEORGE W. WISE COMPANY
289-291 Congress St., Boston, Mass.

Memorial Windows

ALFRED M. BELL COMPANY

79 Sudbury Street, Boston, Mass.

MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV. LEROY W. COONS, D. D., *Secretary*,
176 *Newbury St.*,
Boston, Mass.

Reports, Year Books, Programs

And all Printing worth Doing Well

WALLACE SPOONER

81-89 Bristol St., Boston, Mass.

Burdett College

18 Boylston St., Boston

A Modern School of Commerce

Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.

Founded 1889 Send for Catalog.

Light and Peace

BY

Rev. C. H. Leonard, D.D., LL.D.

Dean Emeritus Crane Theological School
TUFTS COLLEGE

A BOOK OF PRAYERS

Printed on fine paper, and exquisitely bound in seal brown, limp ooze leather, stamped in gold. Size 3x7 inches. Each copy in a box. Also silk finish cloth, gilt top.

Price, One Dollar

Universalist Publishing House

Educational

Lombard College

GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL. D., *President.*

Write DEAN LEWIS B. FISHER,
1365 East 60th St., Chicago, Ill.

Ryder Universalist House

Divinity School Department of

LOMBARD COLLEGE

At University of Chicago

Write DEAN LEWIS B. FISHER
1365 East 60th St., Chicago, Ill.

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE

Courses leading to the Degrees of B. A. and B. D
Edwin Lee Hulett, M. A., Dean

THEOLOGICAL SCHOOL

Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL

Courses leading to the Degree of LL. D.
Dr. Wm. Payson Richardson, Dean.

SCHOOL OF AGRICULTURE

Granting Certificates of Graduation
Roland Hale Verbeck, B. S., Director

CHURCH MEMBERSHIP CERTIFICATES

No. 1

Neatly printed in purple ink on best wedding stock; folds in envelope to match. Price 60 cents per dozen.

No. 2

Booklet form. Contains the Winchester Profession, Articles of Faith and the Covenant as recommended by the General Convention. In envelope. Price 15 cents per copy.

UNIVERSALIST PUBLISHING HOUSE

176 Newbury Street, Boston

Tufts College

JOHN A. COUSENS, LL. D.
President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or

The Registrar, Tufts College, Mass.

P. O. Address for the Medical and Dental Schools
416 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium with competent instruction provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped, with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary

Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities of the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers.

Thorough courses preparing for college.

Instruction in Elocution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive condition. Visitors welcome.

Write for catalogue to

RUSSELL L. DAVISON, A. B., Principal.

Crackling

The wit or wag who got away with the following bit of humor gives our idea of tolerance de luxe, ne plus ultra, ad infinitum and e pluribus unum!

Says the aforesaid wag: "My idea of tolerance is a baseball game between the Ku Klux and the Knights of Columbus, with a negro umpire, and the proceeds of the game to go for the benefit of the Jewish Relief fund!"—*Our City.*

* *

Jubbs: "What's wrong with Smith?"

Nubbs: "Nervous breakdown, I guess."

Jubbs: "What? Has he taken his vacation already?"—*The American Legion Weekly.*

* *

Joe Hass tells about a tin roof of a Kansas store that was torn off and rolled into a compact bundle by a cyclone. Having a sense of humor, the owner wrapped a few strands of baling wire around the ruin and shipped it to Henry Ford. In due time came a communication saying:

"It will cost you $48.50 to have your car repaired. For heaven's sake, tell us what hit you!"—*The Crescent.*

* *

The top of the car was torn to pieces and the windshield was broken, but they are still alive.—*From a report of an automobile accident in the Denison (Iowa) Review.*

* *

"Edward Bok need not worry about his offer of a handsome prize for the best advertiser in the country. If an intelligent committee has the matter in charge, the money will simply be transferred from one of his pockets to another."—*Hartford Courant.*

* *

A rejection slip from a Chinese cotemporary has been received. It follows: "We have read your manuscript with infinite delight. Never before have we reveled in such a masterpiece. If we printed it the authorities would ordain us to take it for a model, and henceforth never print anything inferior to it. As it would be impossible to find its equal within ten thousand years, we are compelled, though shaken with sorrow, to return your divine manuscript, and for so doing we beg one million pardons."—*Christian Register.*

* *

"You have heard what the last witness said," persisted counsel, "and yet your evidence is to the contrary. Am I to infer that you wish to throw doubt on her veracity?"

The polite young man waved a deprecating hand.

"Not at all," he replied. "I merely wish to make it clear what a liar I am if she's speaking the truth."—*Tit-Bits (London).*

* *

Dr. Barrett says failure to live to seventy-five is going to be a crime. Punished with death, too.—*Greenville Piedmont.*

A Good Christmas Present

Cruising Around a Changing World

By John van Schaick, Jr.

Editor of the Universalist Leader

Ready October 15, 1923

The story of a forty thousand miles cruise around the world in 1923.

Weekly correspondence to his paper written while impressions were keen.

Readers of the *Universalist Leader* who have enjoyed these papers will want them in permanent form.

Around 330 pages carefully indexed.

CONTENTS:

I "Nothing Half as Beautiful as That"
II Cuba: Before and After Taking
III Old and New Panama
IV Balboa and the Pacific
V "Following the Forty-Niners"
VI It Is Changing
VII In and Out of the Golden Gate
VIII A Night Trip to a Volcano
IX The Milk of Human Kindness
X A Nation Changed by Missionaries
XI The Approach to Japan
XII The Capital of Japan
XIII A Japanese Mount Vernon
XIV At Tokyo with Our Missionaries
XV Doshisha, or the One Endeavor Company
XVI An Overland Trip in Japan
XVII The Evolution of a Missionary
XVIII The Drama of Nagasaki
XIX A Unanimous Verdict for Hong Kong
XX The Lights and Shadows of Canton
XXI Confusion in China and in Us
XXII With "One of Our Wards Overseas"
XXIII The Red Cross in the Far East
XXIV In the Dutch East Indies
XXV Raffles and Singapore
XXVI On the Way to Mandalay
XXVII To the Top of the World
XXVIII "Where Every Prospect Pleases"
XXIX A Pilgrimage to the Taj Mahal
XXX An Abandoned City
XXXI Around Bombay
XXXII Some Meditations upon India
XXXIII The Romance and Tragedy of the Red Sea
XXXIV Egypt: the Climax of the Trip
XXXV The Claims of the Living and the Dead
XXXVI Some Happy Days Afloat
XXXVII Once More in France
XXXVIII Belgium Revisited
XXXIX Down on the Yser

Price $1.50 post paid

Universalist Publishing House

176 Newbury Street, Boston